

VICHARA SAGARA

A Treatise in Advaita Philosophy



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VOLUME 14

Chapter 4
Teaching to the Uttama Adhikari

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CHAPTER 4

**Wave for Uttama Adhikari
(Qualified Student)**

TOPIC 216 TO 225

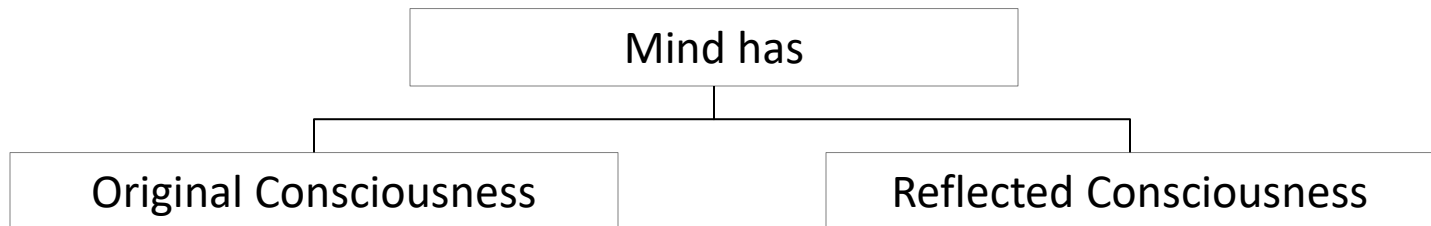


Topic 216 :

(२१६) आभासवादस्य ज्यायस्त्वम् — आभासवादेऽन्तःकरणमाभाससहितम्, अवच्छेदवादे तद्रहितं च भवति । द्वयोर्मध्ये आभासवादो ज्यायान् । भाष्यकारैराभासवाद एव स्वीकृतः । अवच्छेदवादे विद्यारण्यमुनयो दोषमप्याहुः । तथा हि, आभासरहितान्तःकरणावच्छिन्नचैतन्यस्य प्रमातृत्वाभ्युपगमे घटावच्छिन्नचैतन्यस्यापि प्रमातृत्वं प्रसज्येत । यतोऽन्तःकरणवद्वटोऽपि भूतकार्यम्, अन्तःकरणं यथा चैतन्यस्यावच्छेदकमथवा व्यावर्तकं तथा घटोऽपि चैतन्यस्यावच्छेदको व्यावर्तकश्च; तस्मादन्तःकरणविशिष्टचैतन्यमिव घटावच्छिन्नचैतन्यमपि प्रमाता भवेदित्यापत्तिरपरिहार्या । अन्तःकरणे आभासस्याङ्गीकारे तु नास्य दोषस्यावकाशः ।

Superiority of Abhasa Vada :

- Abhasa = Reflection – Theory
- Antahkaranam Abhasa Sahita = Mind is associated with Reflected Consciousness.
- Avacheda Vade – Abhasa Rahitam = No reflection in mind.
- Between these two, accepting reflection in addition to original is better.



- Double consciousness has advantages.
- Takes support of Shankara.
- Abhasa Vada accepted by Shankara predominantly.
- Upadesa Sahasri – how reflection very important.
- Holding to Avacheda Vada – there are some questions unanswered.
- If we don't think, Avacheda Vada will satisfy us.
- Dosha – pointed by Vidyaranya Panchadasi – Chapter 8 – Verse 27 to 31.

बुद्ध्यवच्छिन्नकूटस्थो लोकान्तरगमागमौ ।
कर्तुं शक्तो घटाकाश इवाभासेन किं वद ॥२७॥

(Objection) : Kutastha conditioned by the intellect can pass to and return from the other worlds, like the Akasa enclosed in a pot. Then what is the necessity of postulating Cidabhasa? [Chapter 8 – Verse 27]

शृण्वसङ्गः परिच्छेदमात्राज्जीवो भवेन्नहि ।
अन्यथा घटकुड्याद्यैरवच्छिन्नस्य जीवता ॥२८॥

(Reply) : Being merely conditioned by an object (such as the intellect), Kutastha does not become a Jiva. Otherwise, even a wall or a pot which is also pervaded by Kutastha would become a Jiva. [Chapter 8 – Verse 28]

न कुड्यसदृशी बुद्धिः स्वच्छत्वादिति चेत्तथा ।
अस्तु नाम परिच्छेदे किं स्वाच्छयेन भवेत्तव ॥२९॥

(Objection) : The intellect is different from the wall, for it is transparent. (Reply) : It may be so, but why do you bother about the opaqueness or transparency of the conditioner? (For your concern is with the condition, not with the conditioner). [Chapter 8 – Verse 29]

प्रस्थेन दारुजन्येन कांस्यजन्येन वा नहि ।
विक्रेतुस्तण्डुलादीनां परिमाणं विशिष्यते ॥३०॥

In measuring out rice and other grains it makes no difference to their quantity whether the measure be made of wood or metal. [Chapter 8 – Verse 30]

परिमाणाविशेषेऽपि प्रतिबिम्बो विशिष्यते ।

कांस्ये यदि तदा बुद्धावप्याभासो भवेद्बलात् ॥३१॥

If you say, though it makes no differences in measuring, the metallic measure does give reflection, we reply that such is the property of the inner organ (Antahkarana), in that it can reflect consciousness as Cidabhasa. [Chapter 8 – Verse 31]

- Argument of Vidyaranya – Nishchaladasa summarises.

1) If you say Pramata – knower is enclosed consciousness with enclosure mind, without reflection is student Pramata, knower.

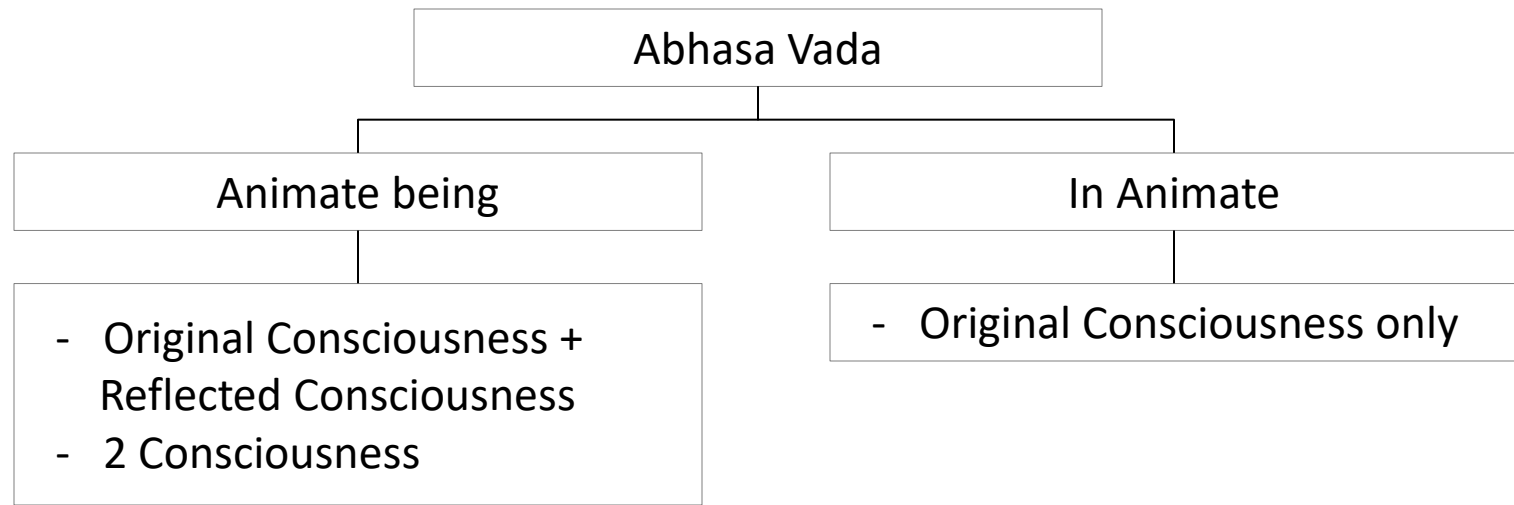
Example :

Statue	Abhasavada Mind
- Has enclosed consciousness	- Has reflection

- Avacheda Vada – No reflection.
- Mind = Inert, Panchabuta Karyam and statue.
- Enclosure = Inert in both.

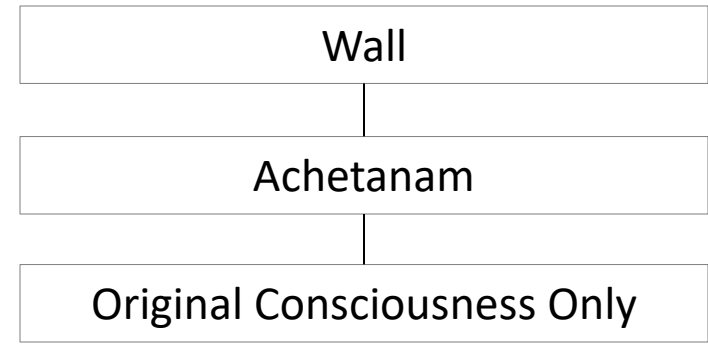
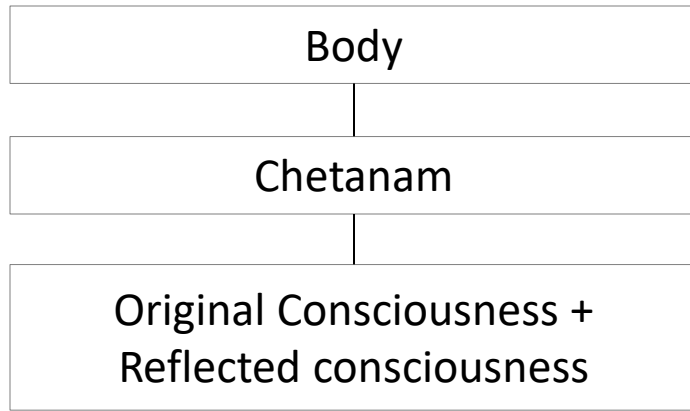
• **No difference in statue and living being enclosed consciousness.**

- Enclosed consciousness – same in both.
- No difference – how is one living being and other non-living beings? Animate and in-animate?



- **In pot, chair, and living being – enclosure is matter in both – No difference**
- **Enclosed consciousness same.**
- **Chair will listen to class.**

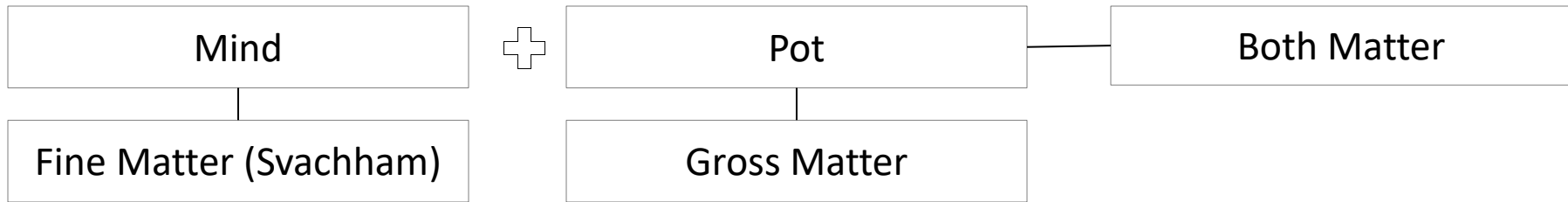
- No difference between chair and student.
- Mind + Pot – both inert.
- Mind and pot enclose consciousness.
- Enclosures – inert.
- Both body + wall will become living beings.
- This can't be avoided in Avacheda Vada.



- Once you accept Reflected Consciousness in living beings.
- This problem will not come.

तथा हि, अन्तःकरणं पञ्चतन्मात्रसमष्टिसत्त्वगुणकार्यत्वात् स्वच्छम् । घटादयः पञ्चीकृतपञ्चभूततमोगुणकार्यत्वादस्वच्छाः । यत् स्वच्छं तत्राभासऽथवा प्रतिबिम्बो जायते । मलिने पदार्थे नाभासो जायते । दर्पणस्य तत्पिधायककोशस्य च मृत्कार्यत्वाविशेषेऽपि स्वच्छे दर्पणे मुखस्याभासः प्रतीयते । अस्वच्छे दर्पणपिधायककोशे न मुखस्याभासः प्रतीयते । एवमेव सत्त्वगुणकार्यत्वात्स्वच्छेऽन्तःकरणे चैतन्याभासः प्रतीयते । तमोगुणकार्यत्वादस्वच्छे शरीरादौ घटादौ च चैतन्याभासो न प्रतीयते ।

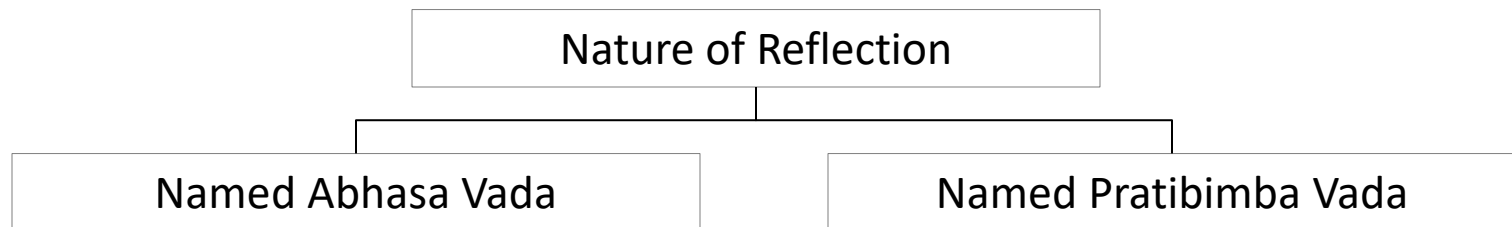
- Advantage in Abhasa Vada.



Tattwa Bodha :

- **Mind made of Samashti Sattva Pradhana of 5 elements.**
- **There minds name = Sattvam.**
- Shuddha Sattvam = Shuddha Antahkaranam.
- Mind is capable of reflecting consciousness.
- Pot = After Grossification – Panchikurta Pancha buta, tamo Guna Karyatvat, Pradhana, Asvachhat – not fired, refined.
- Example : Polished Granite, can see own face.
- On floor of temple, granite, can't see.

- **In fine matter – Reflection is formed.**



- Internal difference.

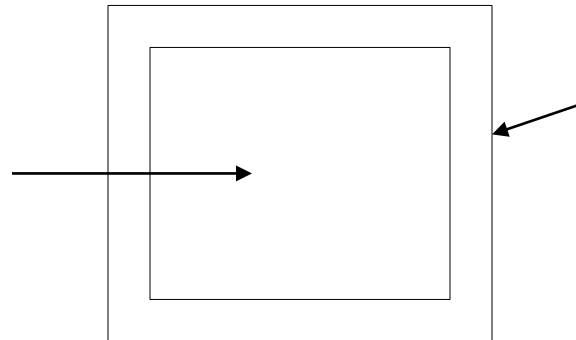
- **Is Pratibimba / Abhasa – Satyam or Mithya?**

Vidyaranya	Padma Padacharya
<ul style="list-style-type: none"> - Abhasa Vadi 	<ul style="list-style-type: none"> - Pratibimba Vadi - In Advaita – has maximum support

- No reflection formed in gross matter.

MIRROR

- Mirror – Asvached (Case)
- Both matter

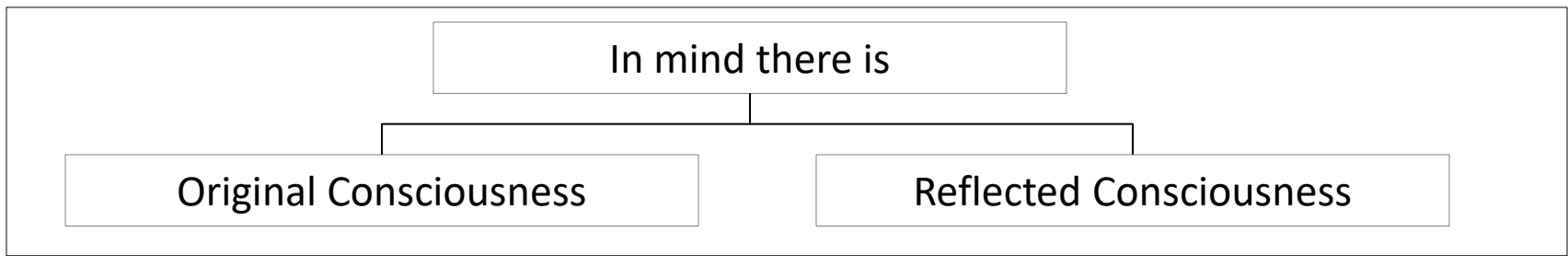


- Back side, of mirror
- Holds mirror
- Case

Front	Back of Mirror
<ul style="list-style-type: none"> - Reflect 	<ul style="list-style-type: none"> - Inert Matter - Asvached - Case of Mirror

Conclusion :

- Sattva Guna Antahkaranam Abhasa is born, in mind.



How to distinguish Reflected consciousness / Original Consciousness?

- Seated in Singapore = Reflected Consciousness
- I am all pervading Chaitanyam = Original Consciousness.
- Original Consciousness + Reflected Consciousness can't be physically or experientially separated.
- Experientially they will be together.
- Separation only intellectual.

In order to experience pure consciousness, try to remove Reflected Consciousness.

- To remove Reflected Consciousness – remove Reflected Medium also.
- As long as, Reflected Medium is there, reflection will be there.
- This is called Mano Nasham.
- Most misleading word, don't take literally.
- Remove Reflected Consciousness + Reflected Medium – to experience Original Consciousness.
- When mind goes, you will die.

- Mind is Sukshma Shariram.
- If you remove Reflected Consciousness there is no difference between a wall and meditator.
- Can't know anything.
- **Hence retaining Reflected Consciousness, have to claim, I am not temporary Reflected Consciousness but permanent Original Consciousness only.**
- If Reflected Consciousness – Original Consciousness creates problem, go to Avacheda Vada.
- No Reflected Consciousness – Original Consciousness confusion, no confusion.
- Whichever helps you to arrive at Original Consciousness, you take.
- Here he talks of Abhasa Vada.
- Dead body, pot, etc – Tamas Pradhanam of 5 element after Panchikaranam.
- In live body Chidabasa is there.

Topic 217 :

(२१७) अन्तःकरणगतद्विविधप्रकाश एव प्रमाता; नान्यः इत्थमन्तःकरणे द्विविधः प्रकाशोऽस्ति; एको व्यापकचैतन्यस्य प्रकाशः, अपर आभासरूपचैतन्यस्य प्रकाशः । शरीरे घटादिषु च व्यापकचैतन्यस्य प्रकाश एक एवास्ति, द्वितीय आभासस्य प्रकाशो नास्ति । तस्माद्विविधप्रकाशसहितान्तःकरणविशिष्टचैतन्यमेव प्रमाता इत्युच्यते, न त्वेकप्रकाशमात्रसहितघटादिविशिष्टचैतन्यं प्रमाता ।

- Nischaladasa concluded study of Pramata and Sakshi from standpoint of Abhasa Vada and Avacheda Vada.
- Distinguished both Vada.

Superiority	Inferiority
Abhasa Vada	Avacheda Vada

- Continue discussion on Abhasa Vada

Foot Note :

१. आभासवादे आभासस्य स्वरूपमधिकतया कल्पनीयं भवति । अवच्छेदवादे तु न इत्थं यद्यप्याभासवादे गौरवम् अवच्छेदवादे लाघवं च, तथापि मन्दजिज्ञासोर्बुद्ध्यावाभासवादः स्फुटमारूढो भवेदित्यनेनाभिप्रायेणाभासवादः स्तूयते । भाष्यकारादीनामप्ययमेवाशयः ।

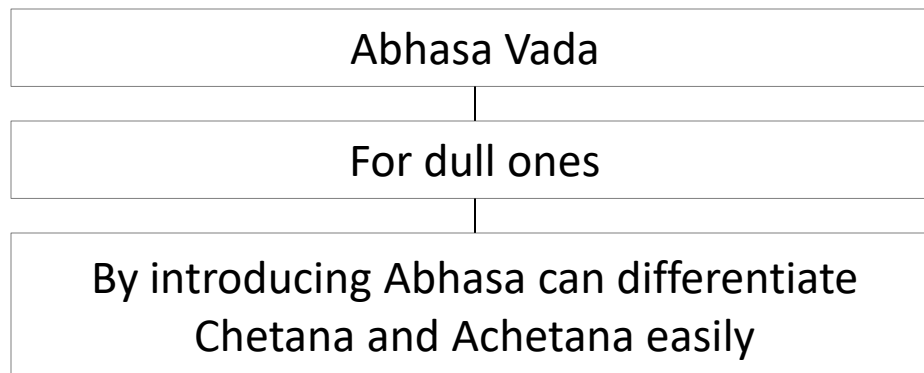
- Student should not reject Avacheda Vada totally, handy and useful.
- Shankara Bashyam...
- Ghata Akasha – Mahakasha – Avacheda Vada used.
- Not reflection of Akasha in pot.
- Avacheda Vada has Advantage.

Example :

- Glorify one child – Rank holder.
- 2nd son – good in cricket.

Superiority of Avacheda Vada :

- Introduction of additional consciousness in Abhasa Vada creates problem.
- Gaurava Dosha – problem of extra.
- Not there in Avacheda Vada.
- Superfluity of additional consciousness – is there.
- Avacheda Vada in simplicity.



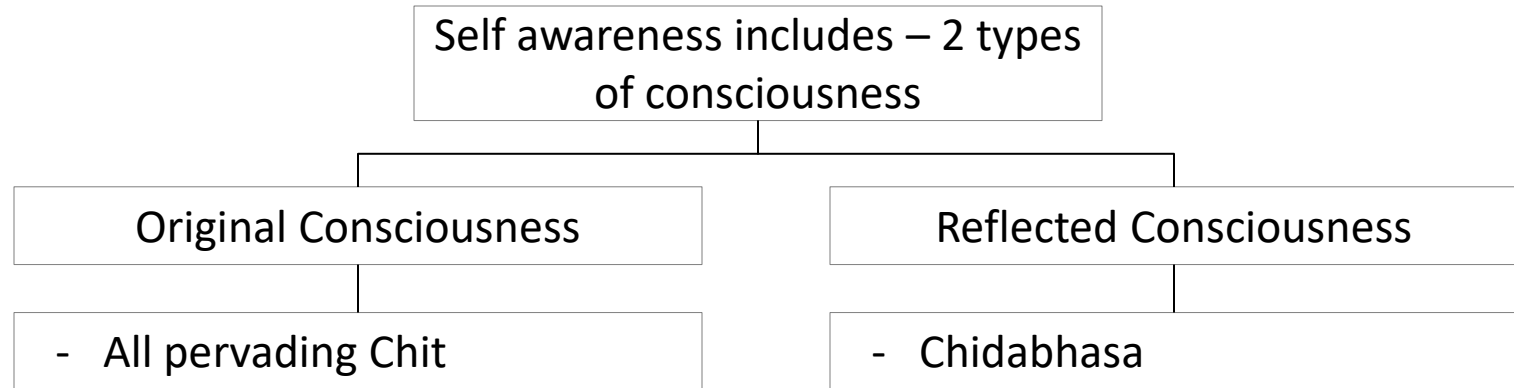
- Avacheda Vada – Don't bother
 - Everything Mithya
 - Negate all of them
 - Original Consciousness important
- Every Vada has plus – minus.

Revision (164) :

Topic 217 :

- After comparative study of Avacheda and Abhasa Veda, Nishchaladasa says - Abhasa is better.
- Avacheda also employed by all Acharyas including – Gaudapada in Chapter 3 – Mandukya Upanishad.
- When we talk of Ghata, Maha Akasha, we are in Avacheda Vada only.
- What is Pramata, knower, I – individual experiencer according to Abhasa Vada?
- Pramata is endowed with self awareness.
- **All living beings have got self awareness.**
- **Inert do not have self awareness, even though consciousness is there in stone**
- **Consciousness is all pervading, present in inert but self awareness is there only in living beings.**
- In humanbeings, self awareness is indicated by 1st person singular “I am” – Aham.

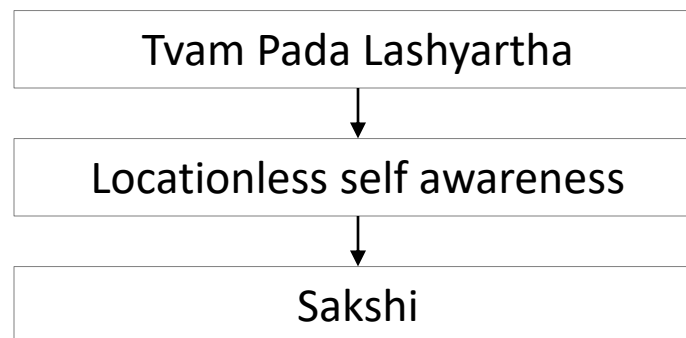
- I – refers to self awareness.
- 1st person singular alone called Pramata.
- According to Abhasa Vada – who is Pramata? What is available in self awareness?

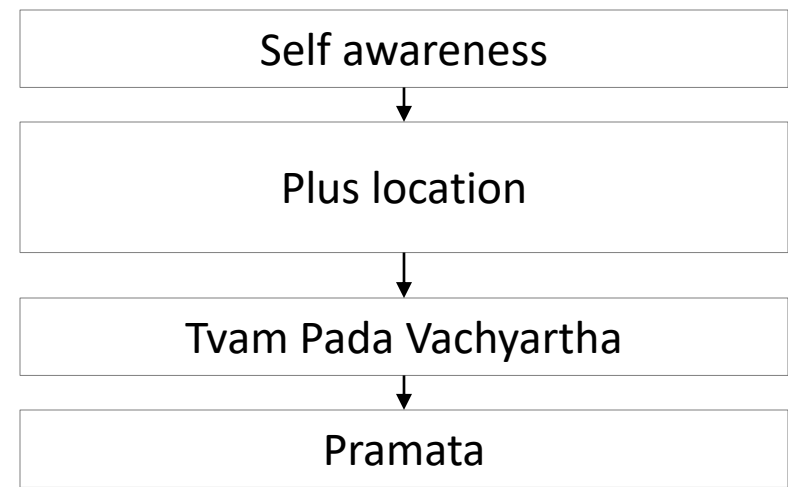
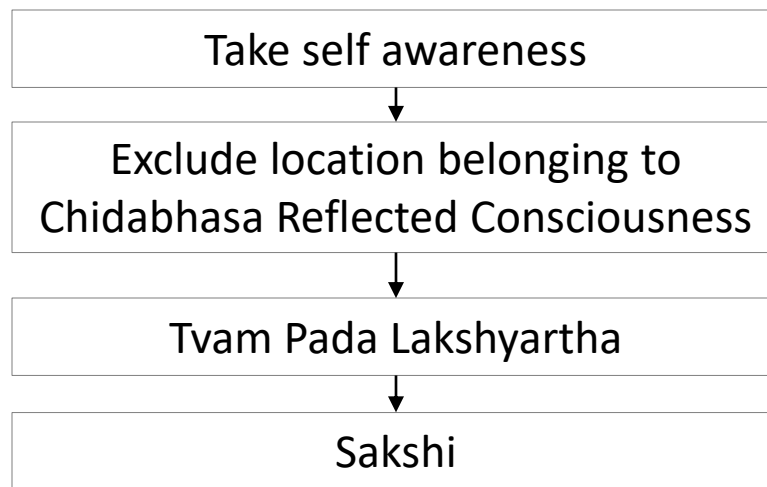


- Self awareness = Chit + Chidabhasa.

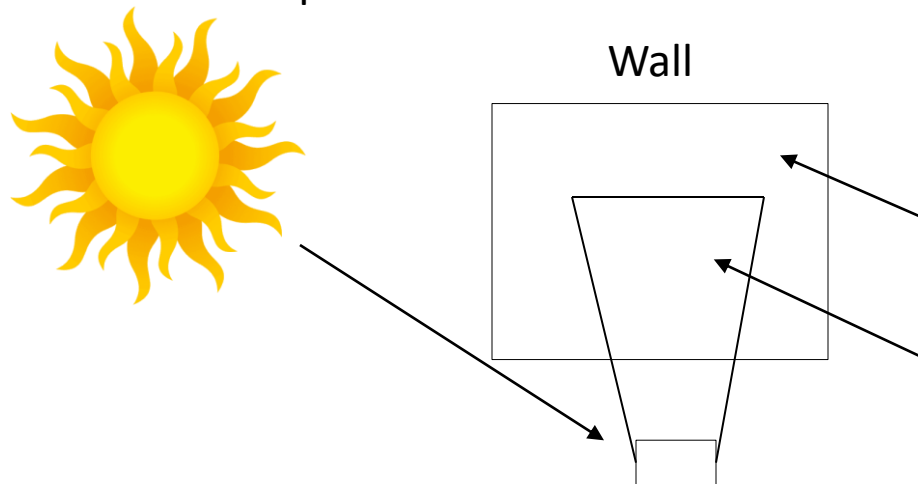
Limitation / Location	Original Consciousness
Chidabasa component	Locationless

- **In Mahavakya Vichara, keep self awareness and exclude location, limitation.**

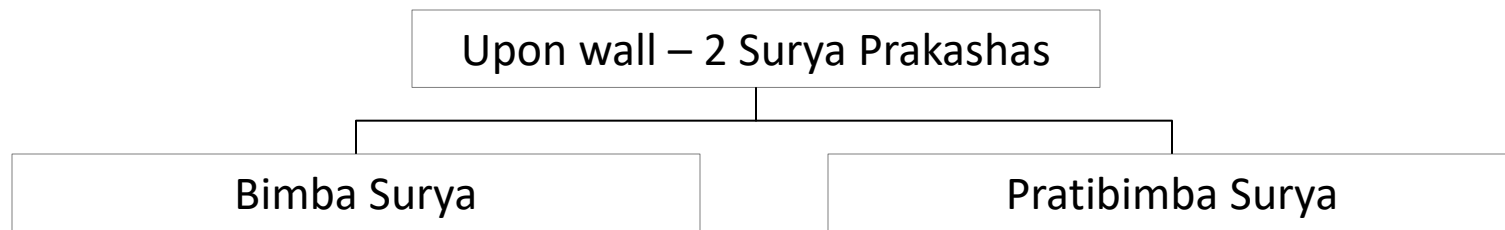




- Self awareness includes consciousness chit as well as re-inforcing Chidabhasa, Nishchaladasa uses word – Vivida Prakasha Pramata.
- 2 fold awareness / consciousness = Pramata
= Original Consciousness + Reflected Consciousness
- Vidyanaranyā – Panchadasi – Chapter 8 Kutastha Deepa Prakaranam.
- Irresistible example.



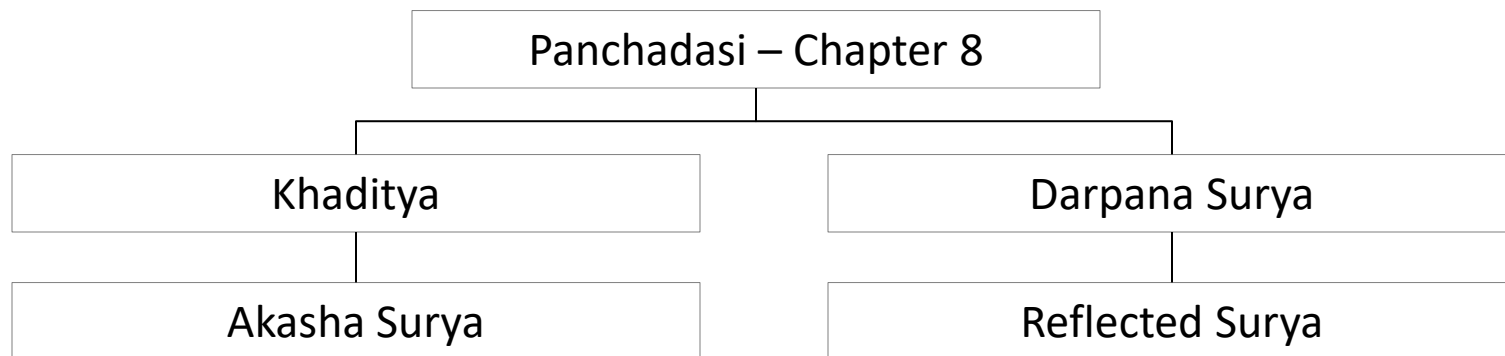
- Bimba Surya Prakasa falls on wall during day time
- Reflected Surya
- Patch of Pratibimba Surya on wall



- Surya Prakasha Dvayam in wall, there is additional brightness.

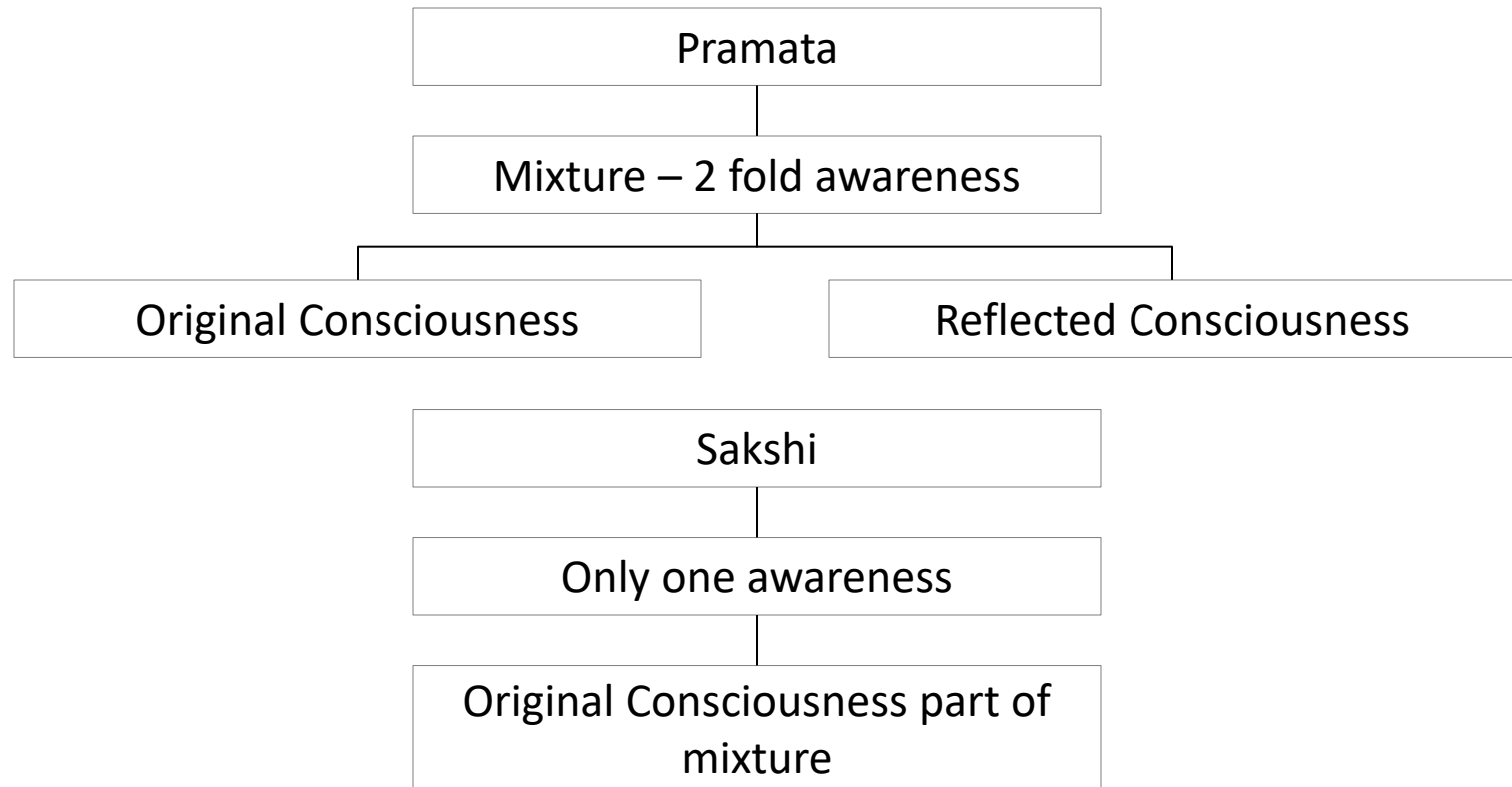
Outside Patch	Within Patch
Samanya Surya Prakasha	Prakasha Dvayam

Body	Desk
<ul style="list-style-type: none"> - Original Consciousness / Reflected Consciousness - Additional brightness of consciousness - There is self awareness 	<ul style="list-style-type: none"> - Original Consciousness - No additional brightness - No self awareness



- In the mind, additional brightness expresses as self awareness, not in inert desk.

- **Additional brightness is called Pramata.**



- Physically can't separate, Bhaga Tyaga Lakshanaya, separate – refers to one light of Chaitanyam – called Sakshi Chaitanyam.
- Pramata = Mix of consciousness – title
- Mind has 2 fold awareness = Original Consciousness + Reflected Consciousness.

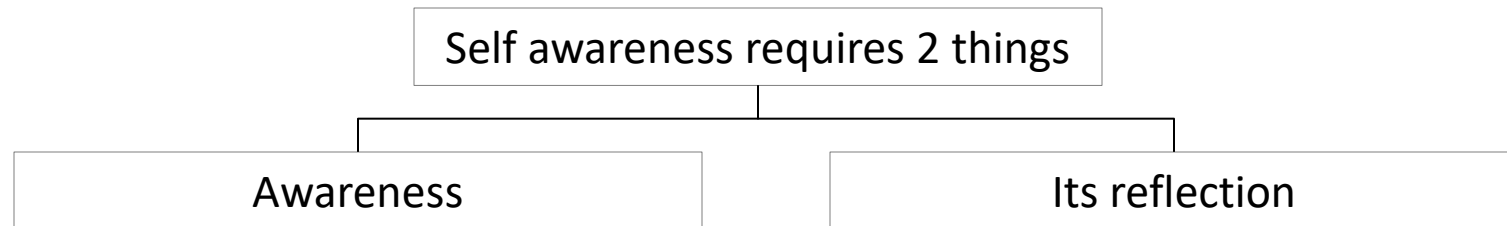


All pervading



Abhasa Rupa Chaitanyam

- In dead body, Sthula Sharire Matre, without Sukshma Shariram.
- In Pot only Original Consciousness – all pervading exists.
- Pot does not have self awareness, it has awareness.



- In pot – No Reflected Consciousness, therefore Jadam.
- Therefore, awareness obtaining in the mind = Reflected Consciousness + Original Consciousness mixture, is called Pramata, Tvam Pada Vachyarth.
- Only Pramata can know the world.
- Sakshi by itself can never know the world.
- **Sakshi takes on Pramata status to know the world.**
- **In Sushupti Avastha, we are Sakshi Matra, since mind + Reflected Consciousness are resolved, dormant.**
- Chidabhasa is dormant, I loose my Pramata status, I don't experience the world.
- **To experience yourself as Kevala Sakshi, Doze off, loose Pramata status, Prameya Prapancha disappears.**
- Swamiji, Vicharasagara – class disappears.

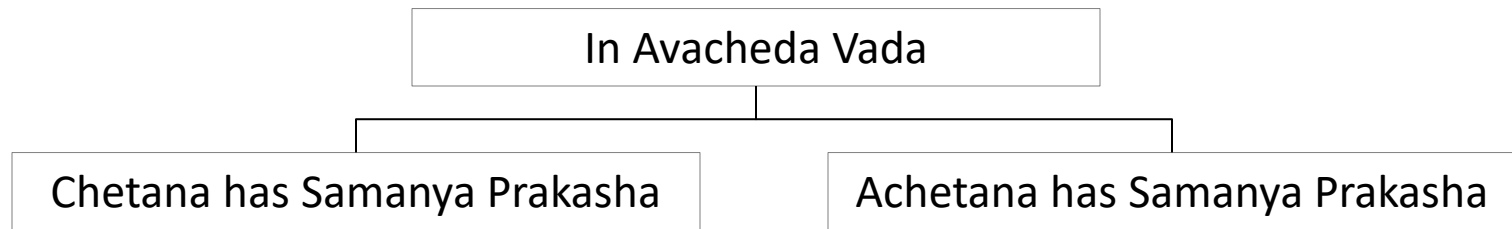
- Where there is only one light, Samanya Prakasha, Vishesha Prakasha absent, Samanya Prakasha Mathram is not a Pramata.

येषां मतेऽन्तःकरणे आभासो नास्ति तेषां मते घटादाविवान्तःकरणेऽपि द्वितीय आभासस्य प्रकाशो नास्ति । अपि च य एको व्यापकचैतन्यस्य प्रकाशोऽन्तःकरणेऽस्ति स एव घटादावप्यस्ति । तस्मादन्तःकरणविशिष्टचैतन्यस्य प्रमातृत्वाङ्गीकारे, घटविशिष्टस्य शरीरविशिष्टस्य कुड्यविशिष्टस्य च चैतन्यस्य प्रमातृत्वं स्वीकर्तव्यं भवेत् । इत्थं घटशरीराद्यपेक्षयान्तःकरणे ईदृशं वैलक्षण्यमस्ति । अत्र चायं हेतुः — सत्त्वगुणकार्यत्वादन्तःकरणं स्वच्छम्; अत एव तच्चैतन्याभासग्रहणयोग्यं च । इतरपदार्थास्तु तमोगुणकार्यत्वादस्वच्छाः, अत एव ते चैतन्याभासग्रहणयोग्याश्च । आभासग्रहणयोग्यान्तःकरणविशिष्टचैतन्यमेव प्रमातेत्यभिधीयते; न त्वाभासग्रहणयोग्यघटादिविशिष्टचैतन्यं प्रमाता भवति । अत एवाभासवादः श्रेयान् , न त्ववच्छेदवादः ।

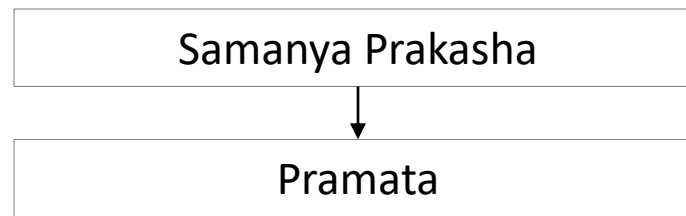
- Based on this approach that Pramata is available only in living beings where Samanya, Vishesha Prakashas are there.
- Brightness = Awareness.
- In inert things there is only Samanya Prakasha, hence no self awareness, no Pramata.

Differentiation between { Pramata – Apramata
Chetanam – Jadam } Can be clearly made in Abhasa Vada

- Vidha Chaitanyam exists only in Abhasa Vada.
- Eka Samana Chaitanyam in inert.
- Abhasa Vada explains Chetana Achetana Vailakshanyam very clearly.
- This Advantage not there in Avacheda Vada.



- Both have Jada Amsha... how to differentiate Chetana Shariram and Achetana desk?
- Both inert.
- Therefore Abhasa Vada superior.
- Superiority re-stated.
- In Avacheda Vada, don't accept Vishesha Prakasha, 2nd Prakasha.
- Hence no difference between Ghataha and manushya.
- Samanya Prakasha exists in pot and living being also.



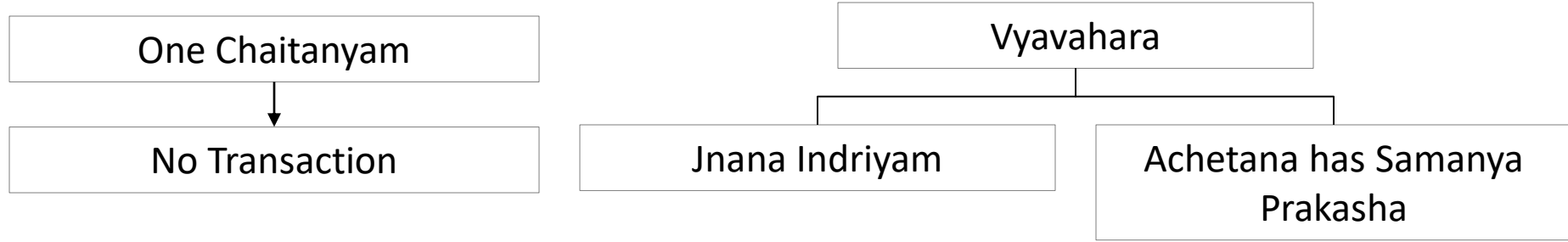
- Why not wall also Pramata?
- Also Pancha Butam.
- No answer by Avacheda Vada.
- In Avacheda Vada – I talk to wall, wall will talk to me.
- But that does not happen.
- Why additional awareness in body?
- Has Sukshma Shariram – finer Pancha Buta... wall has no Sukshma Shariram.
- Only Bhagawan Manufactures Sukshma Shariram, can ask him to fix in wall, wall will talk, like in cartoon.
- This is consolidation, reinforcement.
- **Mind made of Sattva Guna, finer matter like mirror, capable of taking reflection.**
- Everywhere else Tamo Guna dominant.
- Finer matter absent in inert things.
- Wall unfit to receive reflection.
- In body, mind can receive reflection, reflection reinforced consciousness is Pramata.

- In the wall, no reflection, no reinforcement.
 - Because of this reasoning, Chetana and Achetana difference is there.
 - If this difference is not there, book will walk out if read.
 - Mike man, book, mike, breakfast goes out for walking.
- **Vyavahara requires Boktru – Bagya Dvayam.**
 - **Bokta must be Chetanam, Bogyam must be Achetanam.**
- Chetana – Achetana is required.
 - Bheda explained only in Abhasa Vada, hence Sreyan, superior, not Avacheda Vada.
 - **Foot Note :** written by Pithambara, great scholar, commentary and footnote written by him on original Hindi Vichara Sagara.
 - Available in north india.
 - Pithambaraji loves Avacheda Vada.
 - Abhasa Vada superior for Mandah Adhikari.
 - Many steps – helps old person, young person jumps – 4 at a time.
 - For Mandah – Abhasa useful.
 - Avacheda Vada equally great.
 - Debate between Abhasa and Avacheda in Advanced Vedanta Granthas.
 - Shankara – does not consider Abhasa superior, all great.

Topic 218 :

(२१८) प्रमात्रादिचतुर्विधचैतन्यस्वरूपम् — यथान्तःकरणमाभाससहितमेवास्ते तथा तद्वृत्तिरप्याभाससहितैव जायते । आभाससहितवृत्तिविशिष्टचैतन्यं प्रमाणचैतन्यम् इत्युच्यते।

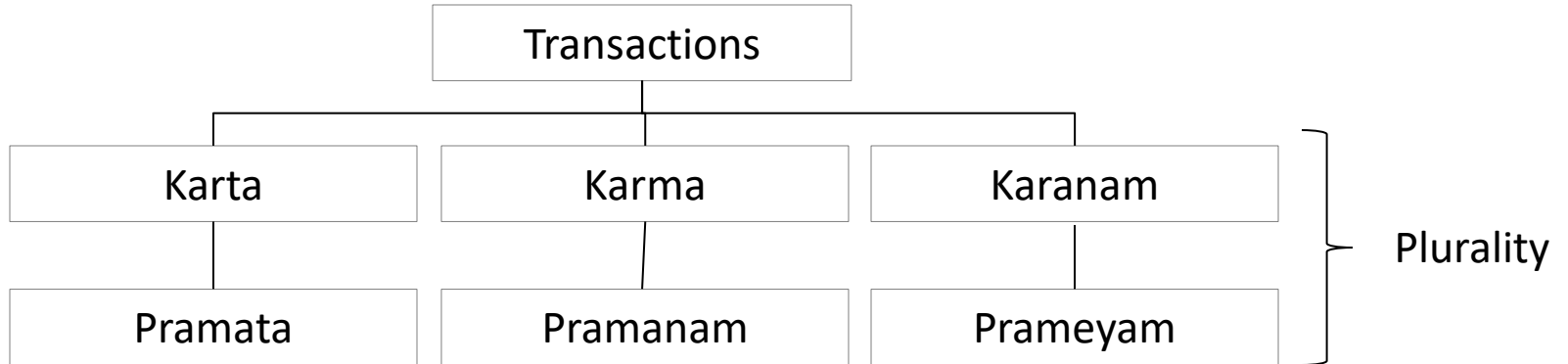
- 3 Paragraphs – reinforcement of topic, consolidation – definition of one Chaitanyam available in 4 fold form during Vyavahara.



Vyavahara :

Karma :

Jnana :



Jnana Vyavahara

Pramata

Pramanam

Prameyam

Prama Utpatti

Knower

Instrument

Object

Rising knowledge

3 comes together, Samyoge

- All associated with all pervading consciousness.
- Pramatra, Pramana Prameyam Prama, one Chaitanyam – 4 names.
- Aupadhika Chatur Vidyam.
- Seeming division of consciousness.
- Definition given.

Pramatra Chaitanyam :

- **Consciousness associated with mind, Antahkaranam.**
- **Consciousness associated with outgoing thought, when we are extrovert, thought goes through 5 Apertures... called Pramana Chaitanyam.**

Dakshinamurthy Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Till thought contacts objects = General Samanya Akara Vritti.
- **If it reaches object, consciousness associated with Vishaya Akara Vritti, becomes Prama Chaitanyam.**
- Before looking at Pillar, pillar was there, all pervading consciousness was already there, only Chidabasa travelled and reached there.
- **Consciousness associated with object = Prameya Chaitanyam, always there.**
- Prameya Vishaya Akara Vritti Chaitanyam.

घटादिविषयाकारान्तःकरणवृत्त्यारूढं चैतन्यं प्रमेति, यथार्थज्ञानम् इति वोच्यते । प्रमायाः साधनमिन्द्रियं प्रमाणम् इति कथ्यते । अत्रेदं ज्ञेयम् — विषयाकारवृत्त्यारूढचैतन्यं प्रमेति कीर्त्यते । तत्र चैतन्यस्य स्वरूपतो नित्यत्वान्नेन्द्रियजन्यत्वसम्भवः । अतश्च प्रमाचैतन्यं प्रतीन्द्रियस्य यद्यपि साधनत्वं न युज्यत एव तथाप्युपचारेणेन्द्रियस्य प्रमासाधनत्वव्यवहारः । तथा हि, उपाधिशून्यचैतन्ये प्रमाव्यवहाराभावात् विषयाकारवृत्त्युपहितचैतन्ये एव तद्व्यवहाराच्च, चैतन्ये प्रमाशब्दप्रवृत्तौ विषयाकारवृत्तेरुपाधित्वात्तस्या वृत्तेरिन्द्रियजन्यत्वात्तादृशवृत्त्युपहितप्रमां प्रत्यपीन्द्रियस्य साधनत्वव्यवहारः । इत्थमेव इन्द्रियं प्रमासाधनम् इति व्यवहियते । न ह्यन्तःकरणपरिणामाः सर्वेऽपि प्रमात्वेन व्यवहियन्ते। किन्तु शरीरान्तःस्थमन्तःकरणं विषयरूपघटादिदेशपर्यन्तं दीर्घीभावापत्तिरूपं परिणामं प्राप्नोति, स परिणाम एव प्रमाणम् इत्युच्यते ।

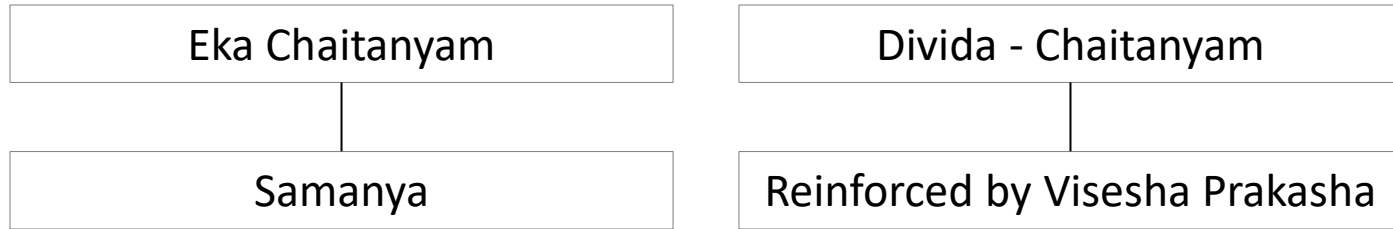
विषयैः सह मिलितस्यान्तःकरणस्य विषयसमानाकारो यः परिणामस्तस्य प्रमेति व्यपदेशः । शरीरान्तःस्थितान्तःकरणदेशमारभ्य घटादिविषयदेशपर्यन्तं दीर्घीभूतस्यान्तःकरणस्य परिणामः प्रमारूपतां धत्ते । तस्मात्प्रमायाः प्रमाणरूपान्तःकरणवृत्तेश्च नाधिको भेदोऽस्ति ।

Homework :

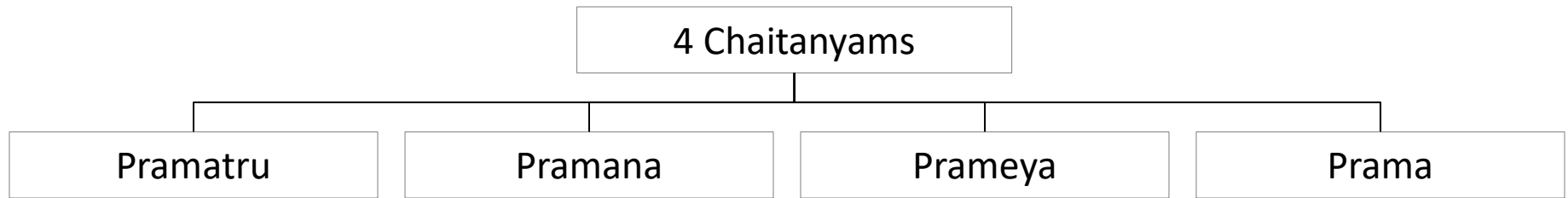
- Which of 4 fold consciousness will have 2 Prakashaha and which one will have one Consciousness.

Revision (165) :

Topic 218 :



- Abhasa Veda has Advantages, Acharya use both Vadas according to context.



I) Original Consciousness enclosed within Antahkaranam = Pramatra Chaitanyam.

II) Pramana Chaitanyam :

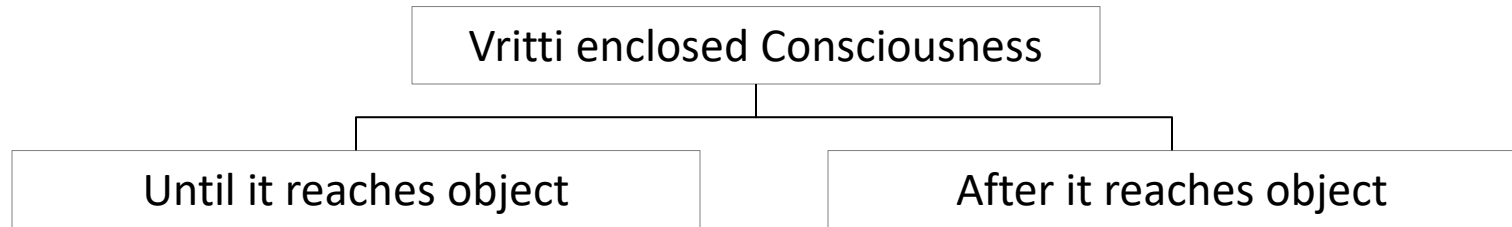
- Original Consciousness enclosed within Antahkarana Vritti which is going out – Outgoing Vritti.

III) Prama Chaitanyam :

- Vritti after reaching object, it attains shape of object.
- Gets Vishaya Akara Vritti.
- In that Vishaya Akara Vritti, enclosed consciousness is called Prama Chaitanyam.

Corollary :

- Pramana and Prama both Vritti enclosed Chaitanyam.

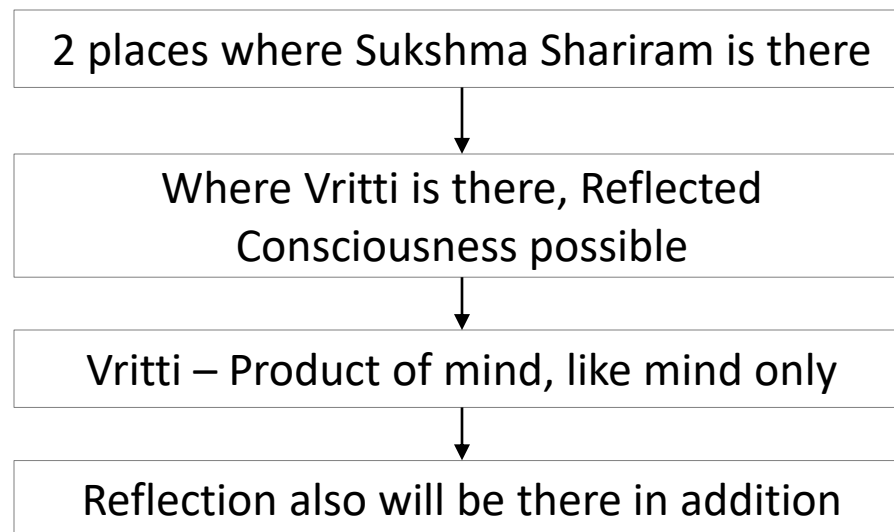


IV) Prameya Chaitanyam :

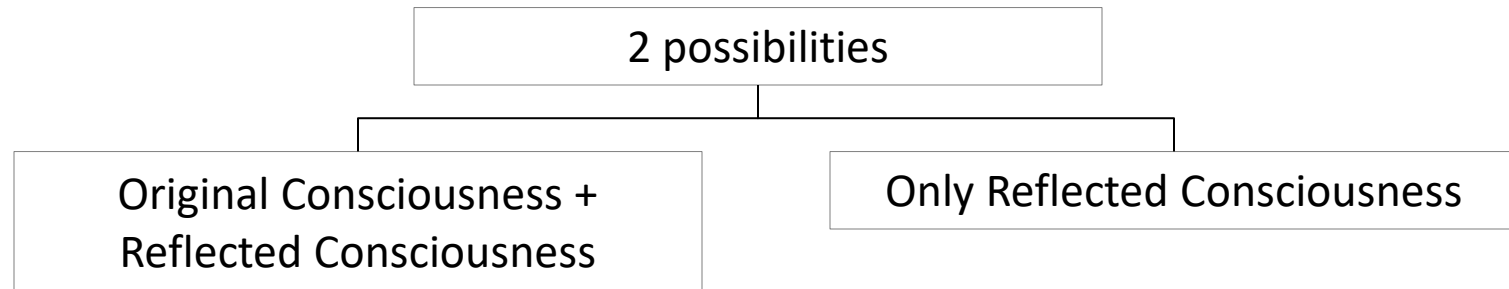
- Original Consciousness enclosed with any object of knowledge – wall – car – plane.
- All 4 Chaitanyas are Original Consciousness.

Home Work :

- Which original Consciousness will have additional Reflected Consciousness?
- Where is possibility of forming Reflected Consciousness?



- No place in the world where Reflected Consciousness is there without Original Consciousness.
- Original Consciousness = All pervading.



I) Pramatra Chaitanyam = Original Consciousness + Mind



has Reflected Consciousness also.

= Original Consciousness + Reflected Consciousness (all the time).

II) Pramana Chaitanyam = Original Consciousness enclosed in Vritti.

- Vritti means Reflected Consciousness will be there.
- Pramana Chaitanyam = Original Consciousness + Reflected Consciousness

2 Consciousness



Samanya Prakasha



Visesha Prakasha

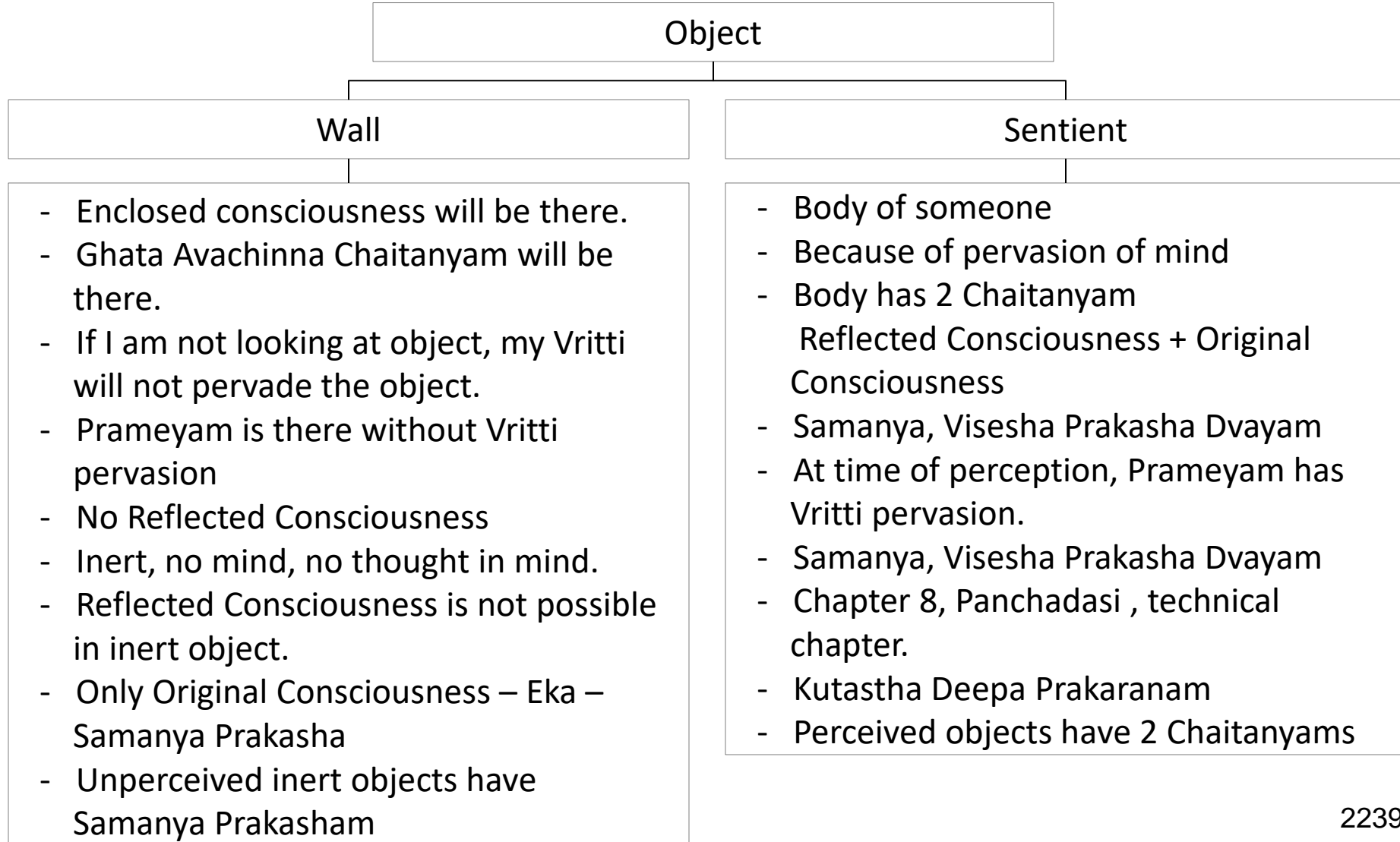
III) Prama = Pramanam – both Vritti

- Consciousness enclosed within Vishaya Akara Vritti.
- Therefore Reflected Consciousness will be there.

- Prama Chaitanyam = Samanya, Vishesha Prakasha Dvayam.
- 3 has 2 Prakashaha.

IV) Prameya Chaitanyam :

- Depends on Prameya we are discussing.



Chaitanya Prakasham

I, II, III

- 2 Prakasham
- Prama, Pramata, Pramanam

IV – Inert Prameya

- Sometimes Dvidhya Prakasham
- Perceived objects

- Sometimes Eka Prakasham
- Unperceived objects

- Incidental point.
- Prama = Knowledge = Generated when Triputi come together.
- Crucial instrument for generating Prama = Pramanam.

Definition :

Prama :

- Pramana Janya Prama

Hair splitting :

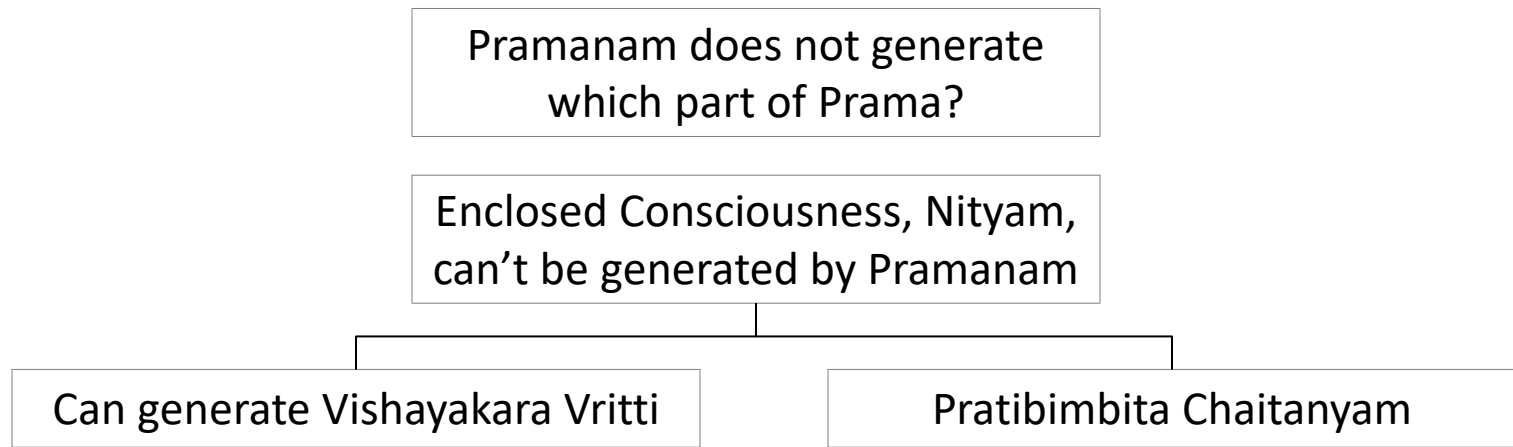
How to understand Prama?

Vishaya Akara Vritti

Vritti Component

Vritti Avachinna Pratibimbita
Chaitanya Dvayam

Consciousness component



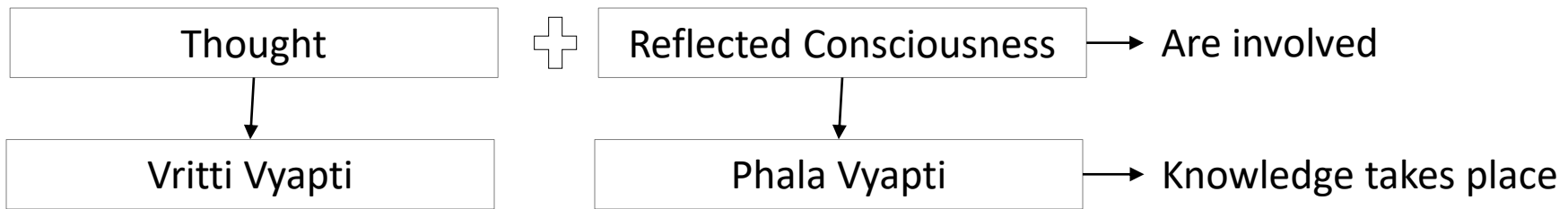
2nd Message :

- **Jnana Utpatti = Vritti Utpatti alone.**

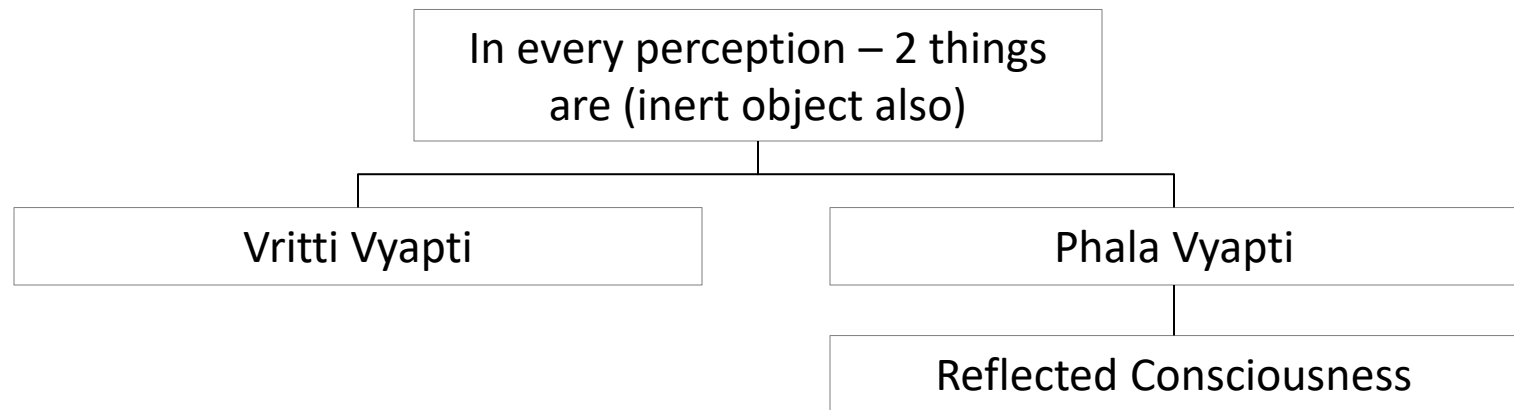
अनेन क्रमेण बाह्यपदार्थानां प्रत्यक्षज्ञानोत्पत्तिदशायामन्तःकरणवृत्तिर्बहिर्निर्गत्य विषयीभूतघटादिसमानाकारतां धत्ते । शरीरान्तःस्थात्मनः प्रत्यक्षकाले त्वन्तःकरणवृत्तिर्बहिर्निर्गमनं विना शरीरस्यान्तरेवात्माकारतां धत्ते । तथा आत्माकारया वृत्त्या आत्माश्रितमावरणं निवर्त्यते । आत्मा स्वस्य प्रकाशेन वृत्तौ प्रकाशते । अनेनैव निमित्तेनात्मा वृत्तेर्विषय इत्युच्यते । वृत्तिस्थचिदाभासरूपफलस्य त्वात्मा न विषयो भवति । वर्णितेन प्रकारेण साक्षिरूप आत्मा स्वयंप्रकाशरूपो भातीति सिद्ध्यति ।

Consolidating :

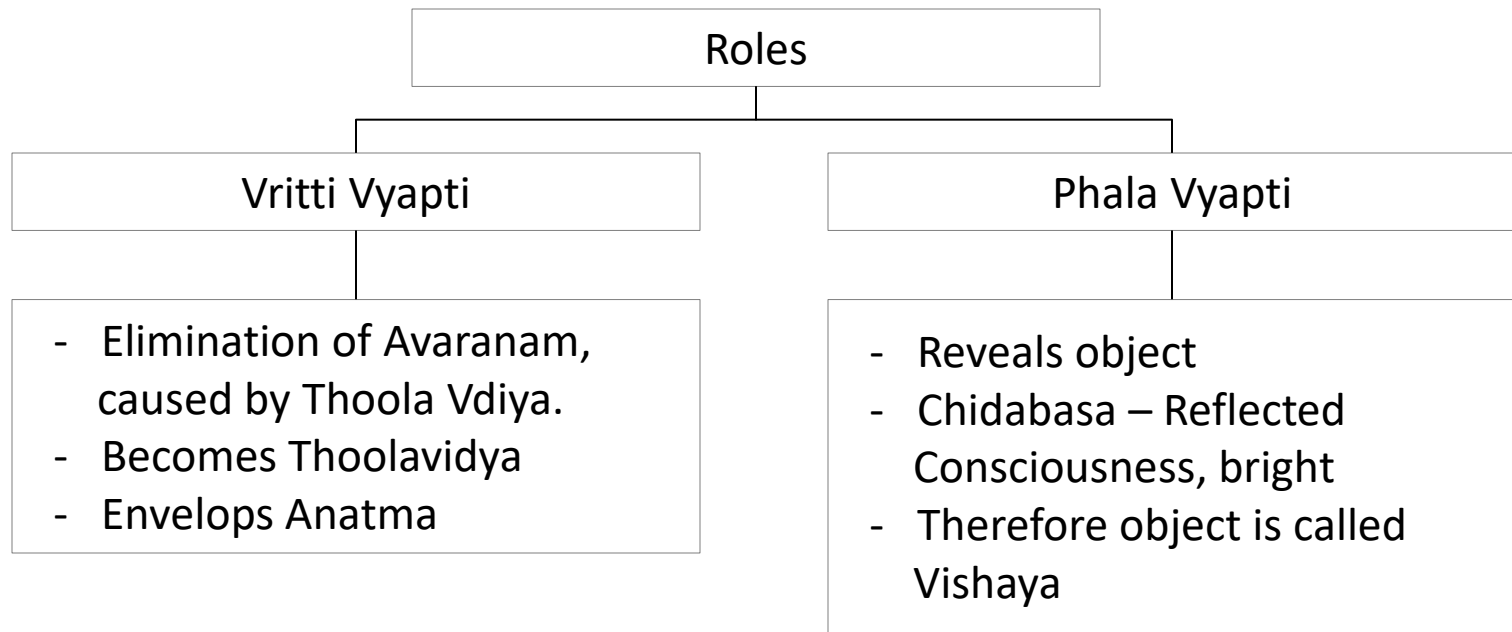
- Knowledge takes place when Vritti and Vritti Bimbita Chaitanyam, are together.



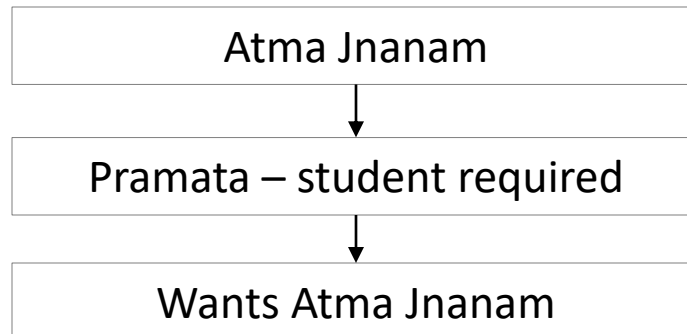
- When inert object is perceived, Pramana Vritti pervades object.
- **When Vritti goes out, it is called Pramana Vritti = Vritti Vyapti.**
- **Once it pervades object, it is called Prama Vritti, reflected Consciousness is called Phala Vyapti.**

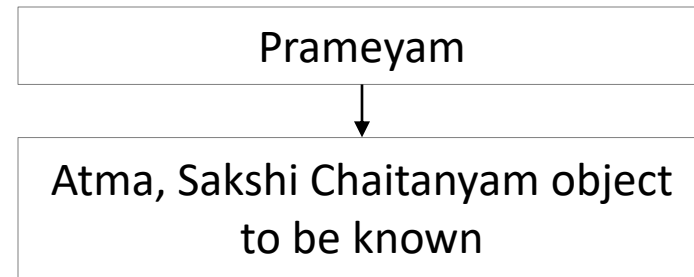
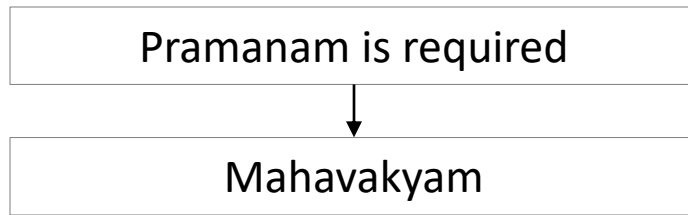


- Reflected Consciousness in the Mind
 - Reflected Consciousness in the Pramana Vritti
 - Reflected Consciousness only in Prama Vritti called Phalam
- Not Phalam

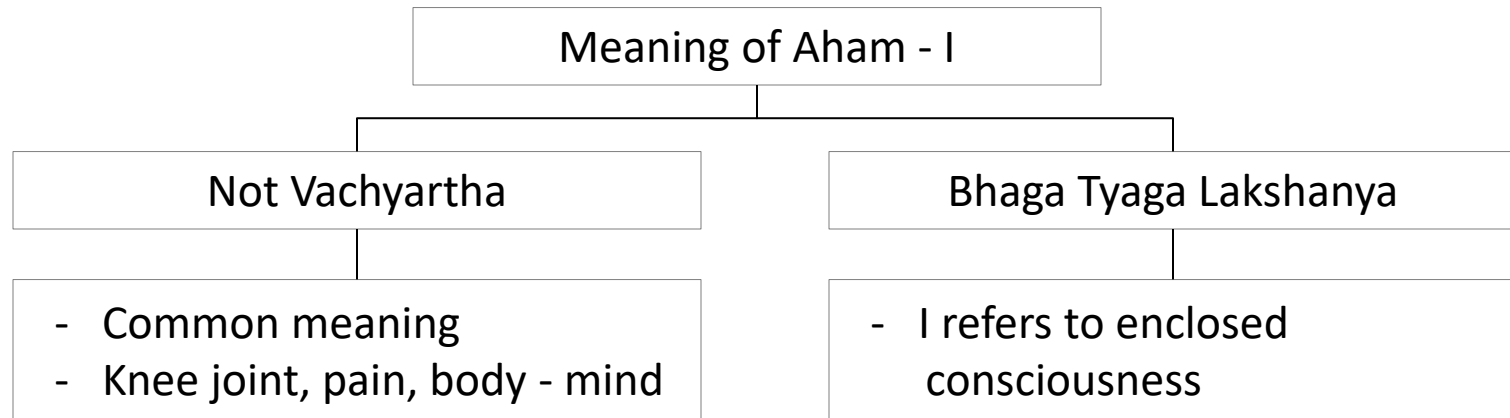


Moola Avidya	Thoola Avidya
Avarnam enveloping Atma	Avarnam enveloping Anatma, Vishaya





- 3 together in Vedanta class.
 - If class successful, it should generate Vritti in mind of student.
 - Guru : Tatu Tvam Asi
 - Student : Aham Brahma Asmi
- } Both thoughts

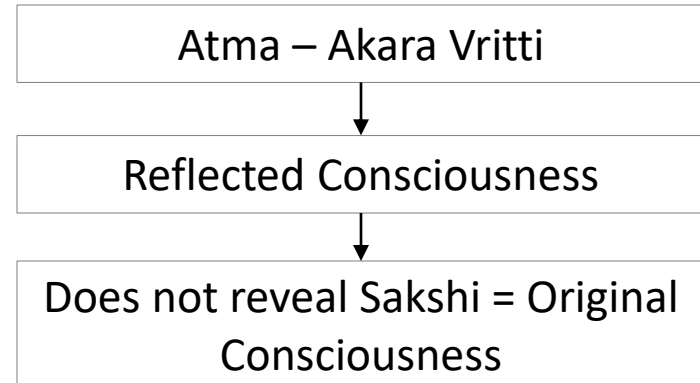
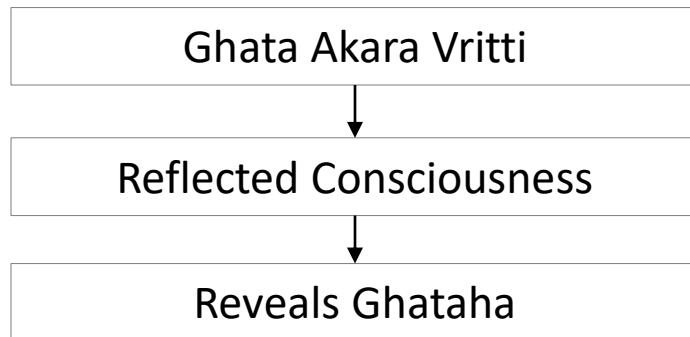


- Reflected Consciousness – temporary, not Brahman, Vishesha Prakasha.
- Student says : Aham Brahma Asmi, keep I – consciousness in mind = Atma Akara Vritti.
- Meaning of I = Atma = Sakshi Vritti.

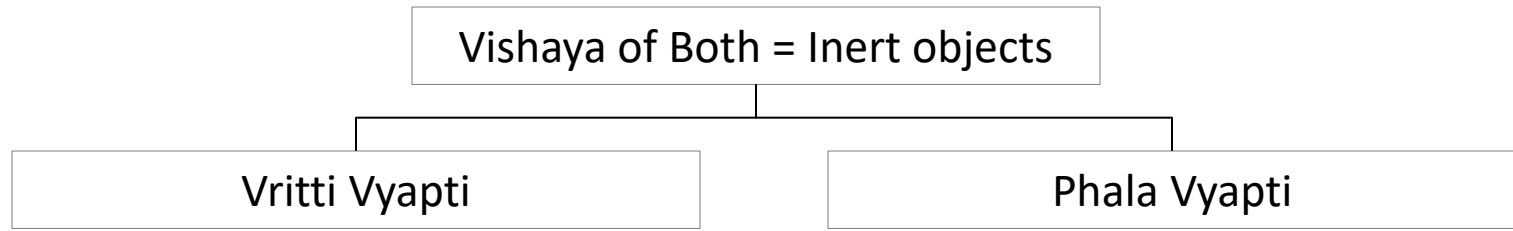
- Aham Brahma Asmi = Atma Akara Vritti
= Brahma Akara Vritti
= Aikya Akara Vritti
= Akhandakara Vritti
- Rises in mind.
- What is object of Vritti = Vritti Vishaya = Atma.
- Thought centred on Sakshi not centred on any object.

• **Prama – Sakshi – refers to consciousness enclosed in the mind.**

- Vritti Vishaya = Atma = Sakshi Chaitanyam.
- Is Atma revealed by Chidabhasa in the Vritti or not?



- Moonlight need not illumine sunlight, illumines earth which is without Prakasham.
- **Atma is Vritti Vyapti Vishaya not Phala Vyapti Vishayaha.**
- Is Atma – Vishaya – an object of knowledge or not?



- Atma w.r.t. Vritti – it is Vishaya, not Phala Vyapti Vishaya.

Keno Upanishad :

नाहं मन्ये सुवेदेति नो न वेदेति वेद च
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च २

*Naham manye suvedeti no na vedeti veda ca
yo nastad veda tad veda no na vedeti veda ca*

I do not think that 'I know it well.' But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It. [II – 2]

- I know from standpoint of Vritti Vyapti.
- I don't know from standpoint of Phala Vyapti.
- I know, I don't know.
- In Vedanta class, we are working for generation of Vritti and generation of Vritti Vyapti, and making Atma Vritti Vyapti Vishaya.

In Vedantic Student	In Non-Vedantic student
Atma becomes Vritti Vyapti Vishaya	Atma has not become Vritti Vyapti Vishaya

- As far as Phala Vyapti Vishayatvam is concerned for all same.
- Vedantic study useful, Vritti Vyapti Siddhyartham.
- Mind is required not for revealing Atma but to remove ignorance through Vritti Vyapti.
- In this manner, w.r.t. external object, at time of perceptual knowledge, thought goes out, pervades and takes shape of object.
- In the case of self knowledge, during Sravanam.
- Shastra Vakyam = Pramanam.
- In class, knowledge should take place, not in Nirvikalpaka Samadhi.
- Pramata, Pramanam, Prameyam are there.
- **For Atmakara Vritti, thought need not go out.**
- Atma is inside also.

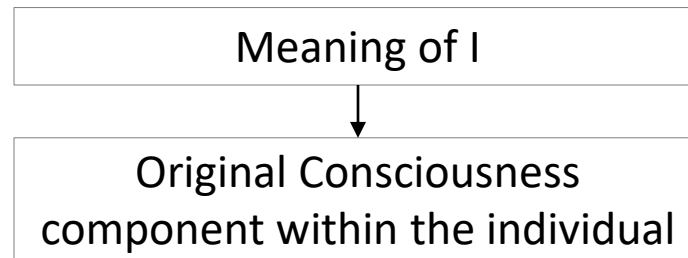
Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrnat svayambhuh tasmat paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aiksat avrtta caksur amrtatvam icchan II 1 II

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

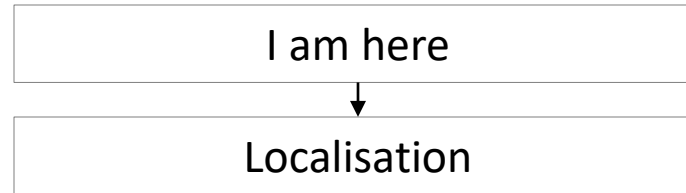
- Atma is available inside as Antahkarana Avachinna Chaitanya Rupena to differentiate with other knowledge.
 - It need not go out at all.
 - It uses – word I – uses Original Consciousness component, even though Reflected consciousness is also there.
- **Once you include Reflected Consciousness, location will come, Pramata will come.**
- Reflected Consciousness located only within the mind, exclude Reflected Consciousness take Original Consciousness part only, Original Consciousness located both Antar, Bahishcha.
- **Original Consciousness component in Antahkaranam is me, remaining inside the body, mind, entertains I thought.**



Atmakara Vritti :

- When you entertain I – thought and mean enclosed consciousness, I mean for myself and others also.
- Every thought should have a meaning.
- What is meaning of I thought?

- Consciousness = Atmakara Vritti
- What is does?
- It removes Avarnam, ignorance, because of which I localised myself.



- Aham Brahma Asmi.. Limitation attributed to meaning of word I, that limitation I remove.
- Body mind, sense organs, Chidabhasa are limited, can't remove.

- **Here I – refers to Chit component which does not have limitation at any time.**
- **Limitlessness is indicated by word Brahma.**
- **When I claim limitlessness, Ajnanam Nivartate.**

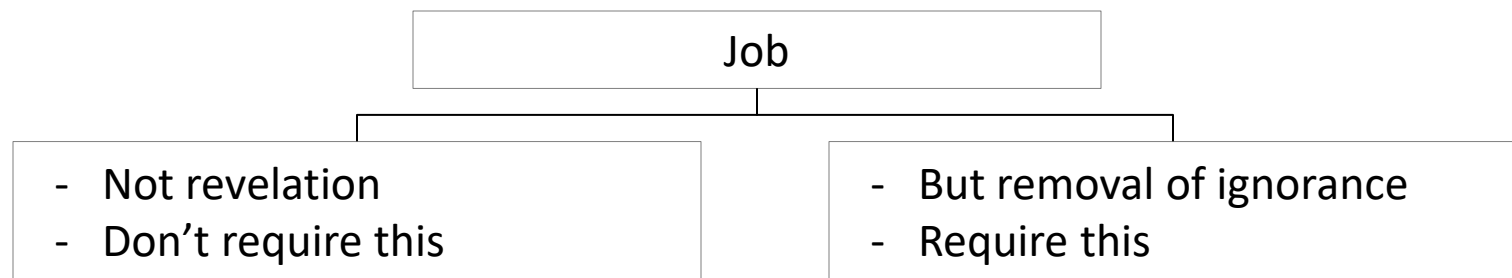
- Avarnam goes away

- **In that Vritti only, Atma shines, revealed.**

- Because Atma is revealed in Atmakara Vritti, therefore, use expression – Atma Vritti Vishaya.
- It is object of Atmakara Vritti, not objectified, as meaning of Atmakara.. It is revealed.
- **Special point to be noted :**

For Reflected Consciousness in the mind, Atma Original Consciousness, Sakshi is not revealed by Reflected Consciousness.

- It need not be revealed.
- Chidabhasa will exist in Vritti.
- Don't say : Phala Vyapti is not there.
- Reflected Consciousness will be there, where Vritti, Pratibimba Chaitanyam will be there.
- In Akhandakara Vritti, Chidabhasa will exist.
- Therefore Phala Vyapti is existent in Atmakara Vritti but it does not function.
- Moonlight exists but it does not function w.r.t. original sun.
- Don't negate existence of Phala Vyapti but negate function of Phala Vyapti.
- Therefore Atma is not Phala Vyapti Vishayaha.
- Therefore Atma is Svayam Prakasha Rupaha, Bhati.
- It is revealed all the time, without requiring a special revelation by Chidabhasa.
- What is job of Vritti Vyapti?



Vedantic text :

- Revelation of the Ever revealed.
- Ignorance removal of ever revealed Atma.

Topic 219 – 223 :

(आ. २१९-२२३) इन्द्रियसम्बन्धं विना 'अहं ब्रह्म' इति ज्ञानस्य
कथं प्रत्यक्षतेति तत्त्वदृष्टिप्रश्नः

(२१९) तत्त्वदृष्टेः शङ्का — 'ब्रह्मापरोक्षज्ञानेन सकलाविद्यासमूहो नश्यति,
न तु परोक्षज्ञानेन' इति प्रागभिहितम् । अत्रैषा शङ्का भवति —

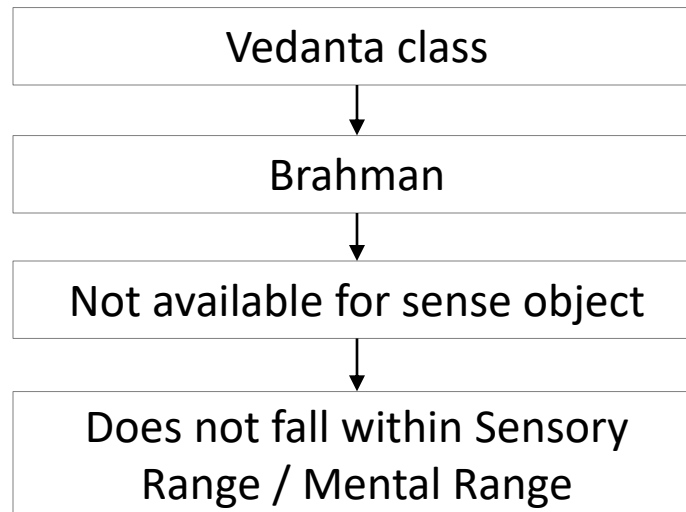
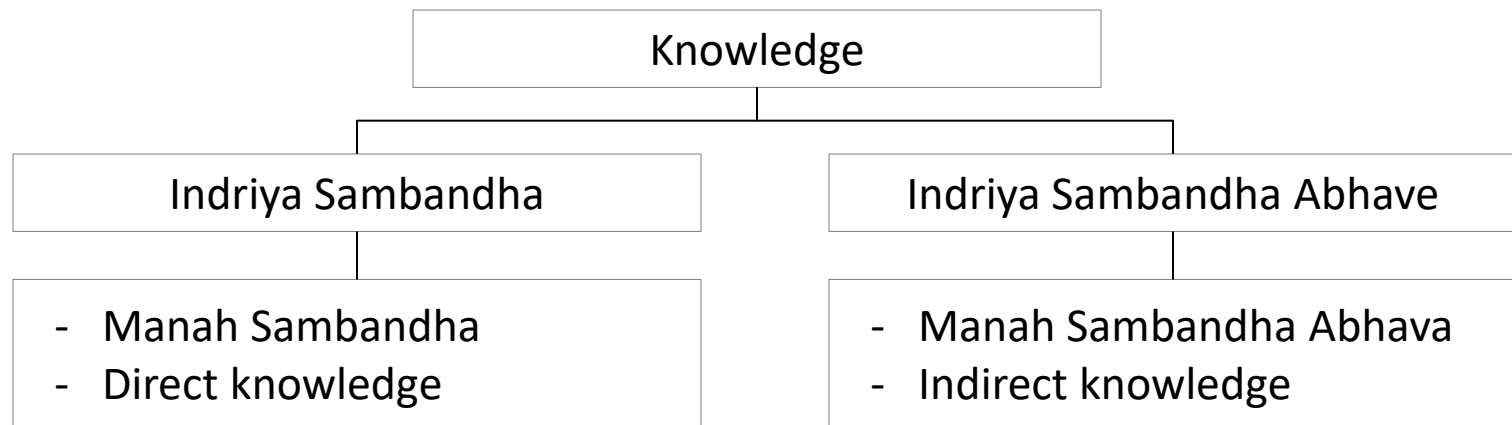
- Doubt based on conventional experience and consequent mental orientation, creates this doubt.
- When we gain knowledge of new thing, its Paroksha Jnanam or Pratyaksha – Aparoksha Jnanam (Non Paroksha Jnanam).
- Direct or indirect knowledge.

Classification based on one condition :

- When object beyond range of sense object, mind can't contact the object.

• **Mind does not have direct access to any object.**

- Accesses only through sense organs.
- When objects fall within sensory range, mind contacts.
- It will be direct knowledge, because it falls in my mind.



- Mind can't have direct knowledge of object.
- Indirect, intellectual knowledge.
- Vedanta Sravanam gives indirect knowledge.

Shastra :

- Intellectual knowledge can't give liberation, indirect knowledge.
- Only direct knowledge gives liberation.
- Requires Manas Sambandha, Indriya Sambandha.
- In case of Brahman – no direct knowledge, no Sambandha.
- Therefore no Moksha.
- What is use of Classes – Veterans – complaint... have Brahma Jnanam, no Brahma Anubhava.
- Eternal complaint.
- **Our Argument : Anubhava requires contact with the mind, no mental contact... neither in meditation or externally.**
- Everyone wants direct experience.
- Sravanam can't help.

Revision (166) :

Topic 219 :

(२१९) तत्त्वदृष्टेः शङ्का — 'ब्रह्मापरोक्षज्ञानेन सकलाविद्यासमूहो नश्यति, न तु परोक्षज्ञानेन' इति प्रागभिहितम् । अत्रैषा शङ्का भवति —

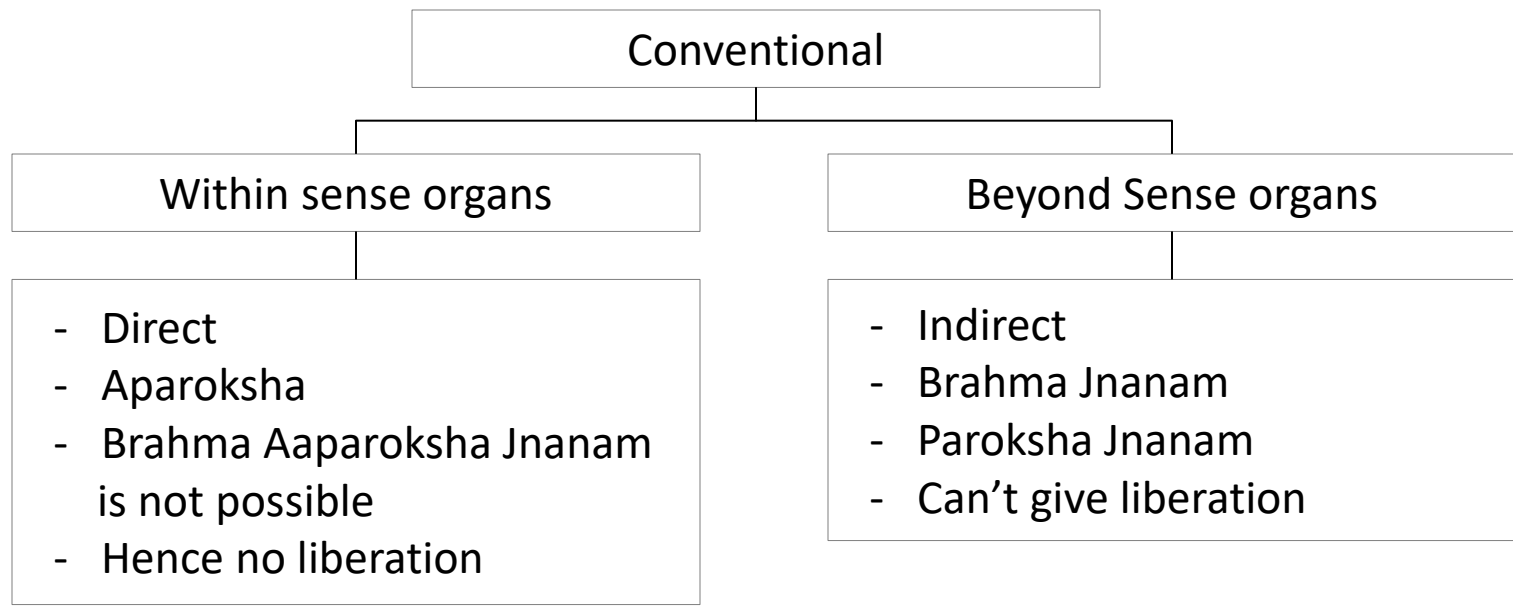
- Tattva Drushti – eldest son asks about Aparoksha Jnanam of Brahman.

Guru's Statement :

- Brahma Paroksha Jnanam can never give liberation.
- Only Brahma Aparoksha Jnanam can give liberation.

Topic 109 – Top Para :

- By gaining Brahma Jnanam, ignorance will be totally destroyed.
- Problems of Samsara will be destroyed, Avidya Samuhaha, entire family destroyed.
- Not by Paroksha Jnanam.
- Regarding this student has doubt – Topic 198 – doubt of Tattva Drushti.
- Answer in topic 224.
- What object falls within sense organs – Pratyaksha gocharam, we gain knowledge, Aparoksha Jnanam, direct knowledge.
- What does not fall within range of sense object and we get knowledge through other means, Anumana, Artha Patti, Shabda Pramana of objects beyond range of sense organs called Paroksha Jnanam, indirect knowledge.



Establish 1st :

- Brahman beyond sensory perception
- Brahman not for ears, eyes, skin, hence Aparoksha Jnanam not possible.
- Purva Pakshi extend topic also.

‘इन्द्रियजन्यमेव ज्ञानं प्रत्यक्षमित्युच्यते, ब्रह्मज्ञानं तु नेन्द्रियजन्यमविषयत्वाद्ब्रह्मणः ।
“यतो वाचो निवर्तन्ते अप्राप्य मनसा सह” (तै. ब्र. ४.९) इत्यादिश्रुतेः ।

- Many knowledge generated by sense organs is called direct knowledge.
- **Brahma Jnanam is not object of sense organs.**

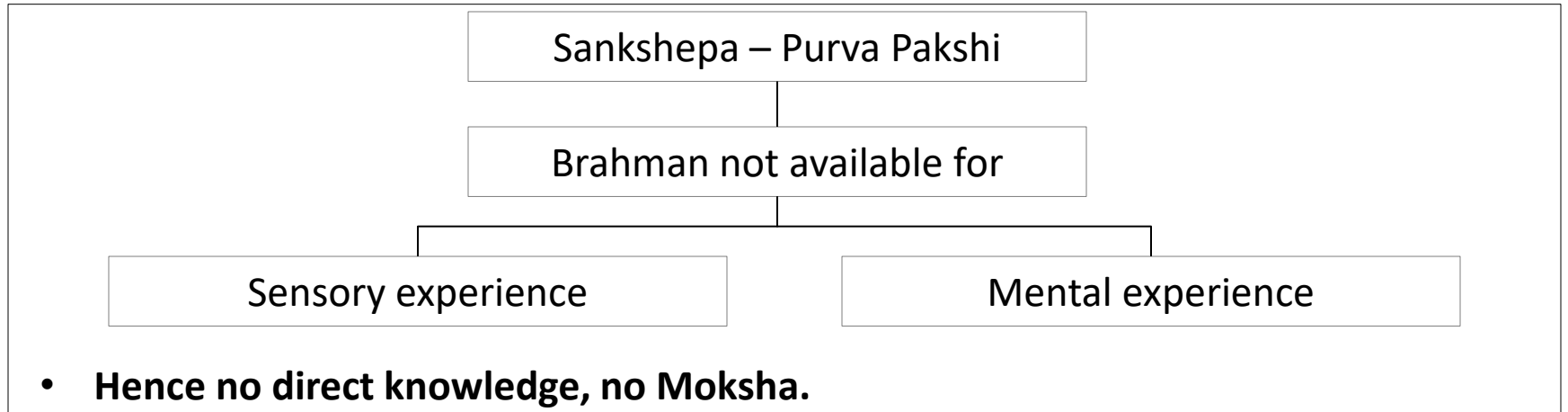
Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |
ānandaṃ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.[2 - 4 - 1]

- Brahman not object of sense organs, Shabda Pramana, not experiencable for mind also.



Topic 220 – 222 :

Topic 220 :

(आ. २२०-२२२) ब्रह्म न ज्ञानेन्द्रियाणां विषयः —

(२२०) ब्रह्म न चक्षुषो विषयः — रूपवतः पदार्थस्य अथवा नीलादिवर्णस्यैव ज्ञानं चक्षुषा जन्यते । ब्रह्म तु न तादृशम्; अतो न ब्रह्म नेत्रेन्द्रियजन्यज्ञानविषयः । मनुष्याकारेणावतीर्णानां रामकृष्णादीनां मूर्तयो यद्यपि रूपादिमत्यस्तथापि ता मूर्तयो मायिकत्वान्मिथ्या । अतो न ता मूर्तयो ब्रह्मरूपाः । यद्यपि पुराणादिषु रामकृष्णादीनां ब्रह्मरूपेण वर्णनमस्ति तथापि तद्वचनं न तदीयशरीरस्य ब्रह्मत्वबुद्ध्या प्रवृत्तं किन्तु तदीयशरीराधिष्ठानचैतन्यस्य ब्रह्मत्वबुद्ध्येति ज्ञेयम् ।

- Brahman not available for eyes, not object of eyes.
- When a thing has Akara, Rupam – form or colour must be there, knowledge is generated by eyes.

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

Diversion :

- Mystical, religious experience of God, spiritual experience of Bhaktas, not ordinary sensory experience but God, divine, spiritual experience.
- God has Rupa, Varna... why can't you take Ishvara Darshanam as Brahman.
- Ishvara = Brahman.
- Vivekananda – Experiences – have you seen God?
- Ramakrishna Paramahansa :
 Seen God, seen more clearly than seeing you.
- Therefore, God can be seen, Brahman, self, realisation all one.
- Brahman = Ishvara – Available for direct experience, divine, spiritual experience of Brahman.

Tattwa Drushti :

- Saguna Ishvara with form not identical with Nirguna Brahman.
- Saguna Ishvara within Range of Maya, can't be real spiritual experience.
- Mystic, extraordinary, divine experience, not spiritual, Brahman experience.
- Nama – Rupa falls in Maya.
- Mayika Svarupam not Vastava Svarupam.
- Therefore it can't be taken as Brahma Anubhava.
- Rama, Krishna, Rama Krishna – Devi, Divine, extraordinary experience – are Mayikam, Mithya....

- All not Brahman.

Keno Upanishad :

यन्मनसा न मनुते येनाहुर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena' 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [I – 5]

- **Whatever you meditate it is not.**
- In Puranas, glorify, Ishvara Avatara is Sakshat kara Brahman.
- **Ashtotara Archanam :**
Brahmane Namaha, Param Brahmane Namaha, Krishnaya Param Brahmane Namaha, Samanadhi Karanyam.
- Not uncle name taken.
- Krishna – Devi – not perceived Shariram says Tattwa Drushti.
- Body can't be called Brahman.
- Chaitanyam in Krishna, Shiva, is Brahman.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- From that angle alone, Krishna, Rama have no Vachyārtha, but only Lakshyārtha.
- Real Krishna, Rama can't be perceived.
- Real Brahman can't be perceived.
- Pratyaksham, direct knowledge not possible, hence no Moksha.

Purva Pakshi to Tattva Drushti – Diversion Topic :

ननु मनुष्यपशुपक्ष्यादिसर्वशरीराणामप्यधिष्ठानं ब्रह्मचैतन्यमेव । अधिष्ठानचैतन्याभिप्रायेण रामकृष्णादीनां ब्रह्मत्वे सर्वशरीराणामपि ब्रह्मचैतन्यस्यैवाधिष्ठानत्वान्मनुष्यपशुपक्ष्यादयोऽपि ब्रह्मरूपा भवेयुः । तथा च पश्चादिसमा एव रामकृष्णादयोऽपि भवेयुः । तस्माद्रामकृष्णादीनां जीवान्तरापेक्षया वैशिष्ट्यसिद्धये तदीयशरीरे एव ब्रह्मबुद्धिरुचिता, न तु तदीयशरीराधिष्ठानचैतन्यदृष्ट्या तेषु ब्रह्मबुद्धिरिति चेत् ।

Purva Pakshi :

- When Puranas talk of Rama, Krishna, Devi Shariram, can't take Lakshyartham but only Shariram.
- Then only it can be glorified in Puranas.
- Don't look for Mystic experience.
- Cow = Brahma Darshanam, Adhishtanam Chaitanyam = Brahman.
- All Darshanam = Brahma Darshanam.
- Dhruva Dhyanam = Stood on one leg – meditate Om Namō Narayanaya, had Darshanam of Mahavishnu, not Adhishtana Chaitanyam.
- Take extraordinary Shiva, Rama, Vishnu Shariram, then only divine experience.
- All have Adhishtanam as Chaitanyam.
- Rama, Krishna, Narasimha – Darshanam by Prahlada... all Shariram if Chaitanyam, no extra glory for Rama, Krishna.

- All forms are equally Brahman because Adhishtanam is Chaitanyam, Rama will be one of the people in the world and you won't require extra tapas for their Darshanam.
- **Give them extraordinary, superior, distinct status of liberating experience.**
- Body must be taken as Brahman.
- Equate it to Brahma Anubhava.
- If Adhishtana Chaitanyam, no special benefit.
- Secret enquiry : When Bakta experiences Bhagawan mystically, can we call it Brahma Anubhava?

I) Can that Anubhava liberate a person?

- Is that Brahma Anubhava and liberate person.

Answer :

- Any amount of Ishvara Anubhava can't be treated as Brahma Anubhava, or liberating experience.
- Secret, disturbing message in this portion.
- Puranas, Mahatmas, Anubhava not Brahma Anubhava, not liberating Anubhava.

II) Does

- Avatara Shariram has value?
- There is difference between Avatara and Jiva Shariram.

जन्म कर्म च मे दिव्यम्
एवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म
नैति मामेति सोऽर्जुन ॥ ४-९ ॥

janma karma ca mē divyam
ēvaṃ yō vētti tattvataḥ |
tyaktvā dēhaṃ punarjanma
naiti māmēti sō'rjuna ||4-9||

He who thus knows, in true light, My divine birth and action; having abandoned the body, he is not born again; he comes to Me, O Arjuna. [Chapter 4 – Verse 9]

- In the beginning, this topic has been discussed.
- Ishvara Avatara + Jiva + difference in Shariram.

तन्न । शरीरं बाधित्वा रामकृष्णादिशरीराणां ब्रह्मत्वविवक्षणे पश्चादिशरीराणामपि बाधपूर्वं
ब्रह्मत्वं सिद्ध्येत् । बाधाभावे तु जीवान्तराणां शरीरवत् करचरणाद्यवयवसहितस्य
रूपक्रियादियुक्तस्य रामकृष्णादेः शरीरस्य निरवयवत्वेन रूपक्रियादिशून्येन ब्रह्मणा सहाभेदो
न घटेत् । तस्मात्सावयवं रूपक्रियादियुक्तं रामकृष्णादेः शरीरं न ब्रह्म ।

Ishvara Anubhava of Bhakta in Puranas

- Is it Brahma Anubhava
- Not liberating

- Is it equated to Manushya Anubhava
- Puranas need not glorify realisation getting by Tapas.

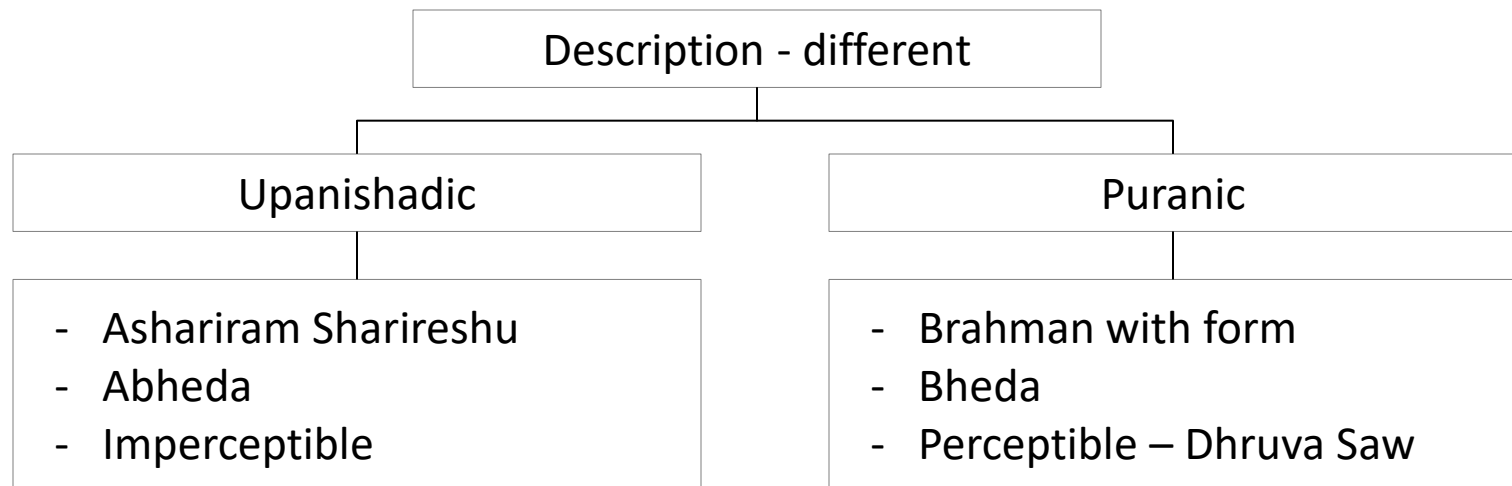
- It must be 3rd type.

I) Discount Shariram of Ishvara... and take it as Adhishtana Chaitanyam...

- Ishvara Anubhava = Brahma Anubhava
- Mosquito, cow Anubhava = Negate body, have Chaitanyam.
- Dhruva – Vishnu – Anubhava glorified my mosquito not superior.

II) Treat Vishnu Shariram as Brahman :

- Sharira Anubhava = Pratyaksha Anubhava.
- Our body has legs / Hands – etc.
- Brahman endowed with hands, legs.
- Form comes and goes... Ayaram, Gayaram.



- Avatara Shariram / Ishvara Shariram not Brahman as per Upanishad.

- How to resolve?

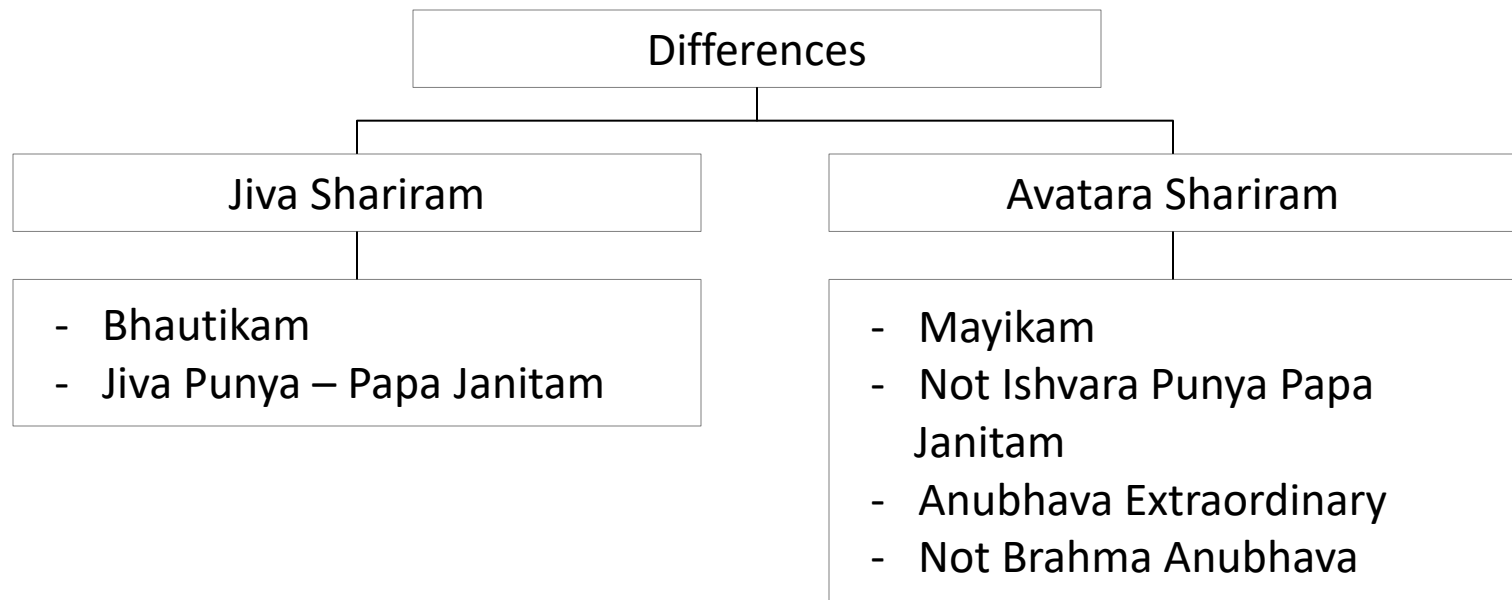
परन्त्वियान् भेदोऽस्ति — जीवानां शरीरं पुण्यपापाधीनं भूतकार्यं च ।
किञ्च जीवानां देहाद्यनात्मपदार्थेष्वविद्याबलात् 'अहम्, मम'
इत्यध्यासो भवति, स चाध्यास आचार्योपदेशान्निवर्तते ।

Sankshepa Answer :

Nischaladasa :

	Jiva Manushya Sharira Darshanam	Avatara Shariram Darshanam
I)	<ul style="list-style-type: none"> - Anatma, Mithya Darshanam - Not Brahman Anubhava - Can't liberate a person 	<ul style="list-style-type: none"> - Anatma, Mithya Darshanam - Not Brahma Anubhava - Can't liberate a person

- How in Puranas and biography of Bhaktas Aataras are glorified?
- Rk – seeing Devi, 96 crore times wrote Rama – Thyagaraja.
- Upaya Devata – Sakshatkara – direct experience, Mithya – Anatma, will not liberate – but glorified.
- It is extraordinary Anatma, has superior value, glorified.



Tattva Drushti :

- Therefore Brahma Anubhava not possible, Aparoksha Jnanam not possible, therefore no liberation.

Revision (167) : Topic 220

Tattva Drushtis question :

- Possibility of Aparoksha Jnanam of Brahman.
- Brahma Anubhava, direct knowledge is impossible.

Corollary :

- Liberation impossible because no direct knowledge.
- Why Brahman not available for direct knowledge?
- Not within scope of 5 Indriyas.

- What is Indriya Agocharam is not available for direct knowledge.
- It is available for indirect knowledge.

Diversion discussion :

- In religious literature of Itihasa and Puranas.
- Saints have direct vision of God through Sraddha, bhakthi, Dhyanam.

Example :

- Dhruva
- Biography of saints mentions – Rama, Krishna, Devi Darshanam.
- Is this Brahma Anubhava?
- Krishnaya Para Brahmane Namaha.
- Ramaya Para Brahmane namaha.
- Gods equated to Bhagawan.

Gita :

अर्जुन उवाच ।
परं ब्रह्म परं धाम
पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यम्
आदिदेवमजं विभुम् ॥१०-१२॥

arjuna uvāca
param Brahma param dhāma
pavitraṁ paramaṁ bhavān |
puruṣaṁ śāśvataṁ divyam
ādidēvam ajaṁ vibhum || 10-12 ||

Arjuna said : You are the supreme Brahman, the supreme Abode, the supreme purifier, eternal, divine Purusa, the God of all gods, unborn, omnipresent. [Chapter 10 - Verse 12] 2267

- Gods equated to Brahman.
- You are Param Brahman.
- Vision of God attained by long, arduous Sadhanas, glorified.
- Is it Brahma Anubhava?

Answer :

- Description of Brahman in Upanishad not same as Ishvara Anubhava.

Brahman :

- Ashabdam, Asparsham, Arupam, Agandham.

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate II 15 II

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- Not available for extra ordinary vision.
- Niravayavam, Nirupam, Nirakaram.

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [I – 4]

- Brahman = Anagama Pahi.
- Not subject to arrival, departure.
- Ishvara gives Darshanam, Bhaktas thrilled.
- Appearing, disappearing Anatma not Brahman.
- Ishvara Anubhava great, wonderful, but not Brahma Anubhava.
- Ishvara Sakshatkara possible, by Upasana if Sadhaka, is interested...
- Upasana Khanda – not Brahma Anubhava.

Question :

- Is such Sakshatkara compulsory for Brahma Jnanam or liberation?

Answer :

- Not compulsory, possible.
- Do Karma Yoga, Upasana Yoga, attain Sadhana Chatustaya Sampatti, Sravanam, Mananam, Nididhyasanam attain liberation.

Devata Sakshatkara

Not Brahma Anubha

It is possible

Is not compulsory

- If Sakshatkara takes place, does it give spiritual benefit?
- Depends on motive and attitude.
- Puranas : - Stories of Rakshashas.
- Hiranyakashyapu – did Tapas – get Ishvara Darshanam – Karma Phala Dhata.
- I am happy with your tapas, tell me what do you want?
- Bhasmasura put Bhagawan in trouble.
- Whosever head I touch, we should disappear.
- He wanted to check Shiva, got running benefit.
- Depends on motive, its not Brahma Anubhava.

Question :

- Does it mean Ishvara Darshanam same as seeing ordinary person.

Tattwa Drushti Answer :

Ishvara Shariram	Jiva Shariram
- Avatara – Rama, Krishna	- Privately for Bhakta and gives Darshanm.

- Both Anatma.
- 2 differences here.

Jiva Shariram	Ishvara Shariram
<p>I) Comes because of Jivas Punya Papam</p> <ul style="list-style-type: none"> - Karma Janyam <p>II) Jivas Shariram born out of Maya</p> <ul style="list-style-type: none"> - Not directly - 1st State : Maya becomes Pancha Bhutas. - Out of Pancha Bhutas, through Parents, body comes. - It is directly Boutika Shariram - It is indirectly Maya Shariram - Jiva Shariram is Bhautikam - Not Paramartikam - Therefore Mithya 	<p>I) Has no Punya Papam</p> <ul style="list-style-type: none"> - Karana Ajanyam <p>II) Body not created by Panchabutas but directly by Maya</p> <ul style="list-style-type: none"> - Narasimha Avatara : Bhagavan takes up Shariram instantaneously - No intervention of Pancha Bhutas, parents body, 10 months pregnancy. - Example : Deviki - Garbha Dhanam - Bhagavan enters garbha through his Sankalpa - Ishvara Shariram is Mayikam - Not Paramartikam - Therefore Mithya

- Even though Jiva Shariram and Ishvara Shariram are Anatma, Mithya.

Following differences are there :

Jiva Shariram

- Born out of Punyam
- Born out of Pancha Butas through Parents.

Gita :

अजोऽपि सन्नव्ययात्मा
भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय
सम्भवाम्यात्ममायया ॥ ४-६ ॥

ajō'pi sannavyayātmā
bhūtānām īśvarō'pi san |
prakṛtiṁ svāmadhiṣṭhāya
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

- Bhagawan does not mistake body as himself or Ahamkara, Mamakara as self.
- Jiva takes body with Anaadi Avidya.
- **Jiva** : Takes body and commits an error.

- **Ishvara has Anaadi Vidya**
- **Nitya Sarvagya.**
- **Rama never mistook himself as Manushya.**

For Jiva – in Body / Mind – complex
there is Dusha Chatushtayam

Ahamkara

Mamakara

Raaga

Dvesha

- 4 enemies in born for Jiva.
- 4 Adhyasa's, may go away if they study Shastra.
- Understand but nothing happens.

रामकृष्णादीनां शरीरं तु न तदीयपुण्यपापजन्यं नापि भौतिकम् । परन्तु सृष्टेः प्राक् यदा प्राणिनां कर्म फलदानोन्मुखं भवति तदा आप्तकामस्यापीश्वरस्य प्राणिनां कर्मानुसारेण 'अहं जगत्सृजेयम्' इति सङ्कल्पो जायते । तेन सङ्कल्पेन जगदुत्पत्तिरूपा सृष्टिर्भवति । तथैव सृष्टेः परमपि 'अहं जगत्पालयेयम्' इतीश्वरस्य सङ्कल्पो जायते । तेन सङ्कल्पेन जगद्रक्ष्यते । कर्मानुसारेण सुखदुःखादिसम्बन्ध एव पालनम् इत्युच्यते । पालनसङ्कल्प मध्ये उपासकानामुपासनफलत्वेन 'रामकृष्णादिनामसहिता मूर्तयः सर्वेषां प्रतीयन्ताम्' इति चेश्वरस्य सङ्कल्पो भवति । अनेनेश्वरसङ्कल्पेन नामरूपादिरहिते ईश्वरे रामकृष्णादिनामानि पीताम्बरादिसहितसुन्दरविग्रहाश्चोत्पद्यन्ते । न ते रामकृष्णादीनां विग्रहास्तदीयकर्माधीनाः ।

- Rama and Krishna Avataram not from Punyam.
- Bodies not born not out of gross material but Bhautika material.

Before Srishti, Bhagawan is

- In the form of Brahman

- In the form of Mind
- In the form of Maya

• Brahman + Maya = Ishvara



Does Sankalpa with Maya Mind

- **Ishvara Sankalpa – visualisation is called Maya Vritti.**
- Jivas Sankalpa is Antahkarana Vritti.
- When does Ishvara do Sankalpa?
- Before Srishti, with awareness of Maya, he becomes aware of all Sanchita of all Karana Shariram which is dormant in Maya.
- Maya = Samashti Karana Prapancha.
- All Karana Sharirams of all Jivas are there in dormant condition.
- When does karana Shariram originate?

Tattwa Bodha :

कारणशरीरं किम्?

अनिर्वाच्यानाद्यविद्यारूपं शरीरद्वयस्य कारणमात्रं
सत्स्वरूपाज्ञानं निर्विकल्पकरूपं यदस्ति तत्कारणशरीरम्।

Kāraṇa śarīram kim?

Anirvācyaṇādyavidyārūpam śarīradvayasya kāraṇamātram

satsvarūpājñānam nirvikalpakarūpam yadasti tatkāraṇaśarīram

That which is inexplicable, beginningless, in the form of ignorance, the sole cause of the two bodies (gross and subtle), ignorant of one's own true nature, free from duality - is the causal body. [Verse 12]

- Karana Shariram is dormant in Maya (Mind of Bhagawan).
- In Karana Shariram, infinite Sanchita karmas of all Jivas.
- Each Karana Shariram contains the Sanchita karma, in dormant condition.
- During Pralayam, Kalam functions in potential form.
- Kala not experiencable, it is in dormant condition.
- Sanchita Karma is ripening during Pralayam.
- When they get ripened and get ready, Ishvara gets a Sankalpa.
- Let me create a world in which all Karana Sharirams can produce Sukshma and Sthula Sharirams.
- Sthula, Sukshma, Karana Shariram manufacturing factory becomes active in Maya.
- Infinite Karana Sharirams are there in Maya.
- Karma – Phalam starts coming.

Mundak Upanishad :

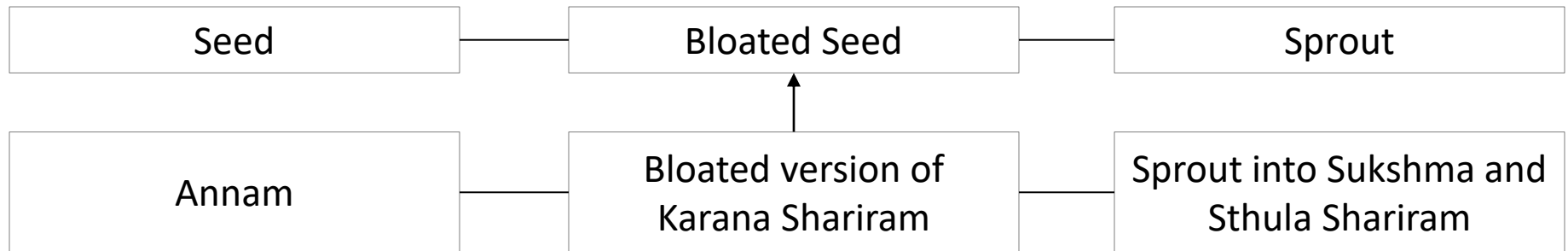
तपसा चीयते ब्रह्म ततोऽन्नमभिजायते ।
अन्नात् प्राणो मनः सत्यं लोकाः कर्मसु चामृतम् ॥ ८ ॥

Tapasa ciyate Brahma tato-'nnam-abhijayate ।

annat prano manah satyam lokah karmasu camrtam ॥ 8 ॥

In brooding meditation or continuous thought (Tapas), the total creative urge (Brahmaji) swells (with the very joy of Creation). From Him food is produced, from food the Prana, the mind, the Bhuta-s, the worlds and the Karma-s and their fruits. [I – I – 8]

- Annam = Karma Bloats



Anna Condition :

- Phala Dhana unmukhatvam – Readiness to sprout.

Example :

- Pregnant mother has bloated condition before birth of baby.
- Maya = Pragnant before Srishti.
- Ishwara = Apta Kama
= Absolutely desirelessly
= All desires fulfilled.
- Ishvara creates world for Jivas, no additional joy or sorrow by Srishti, Sthithi, Layam.

Question : Why Bhagawan creates?

- Omniscient, omnipotent - why mosquito?
- Punya – Papam remains in Anaadi Karana Shariram of Jiva and it is the cause of universe.
- In spite of total fullness, because of Karma of Jiva, universe is created.

Question : Why Bhagawan created Jiva?

- Crucial question.
- Bhagawan never created Jiva.
- Bhagawan creates Shariram.
- Jiva + Karana Shariram = Anaadi.
- Jiva + Sanchita Karma = Anaadi.
- Keeping with that, Bhagawan creates.

Question : I am not intellectually able to understand Anaadi concept.

- Everything should have a beginning.

Ask science :

- When did matter begin?

Rational Scientist :

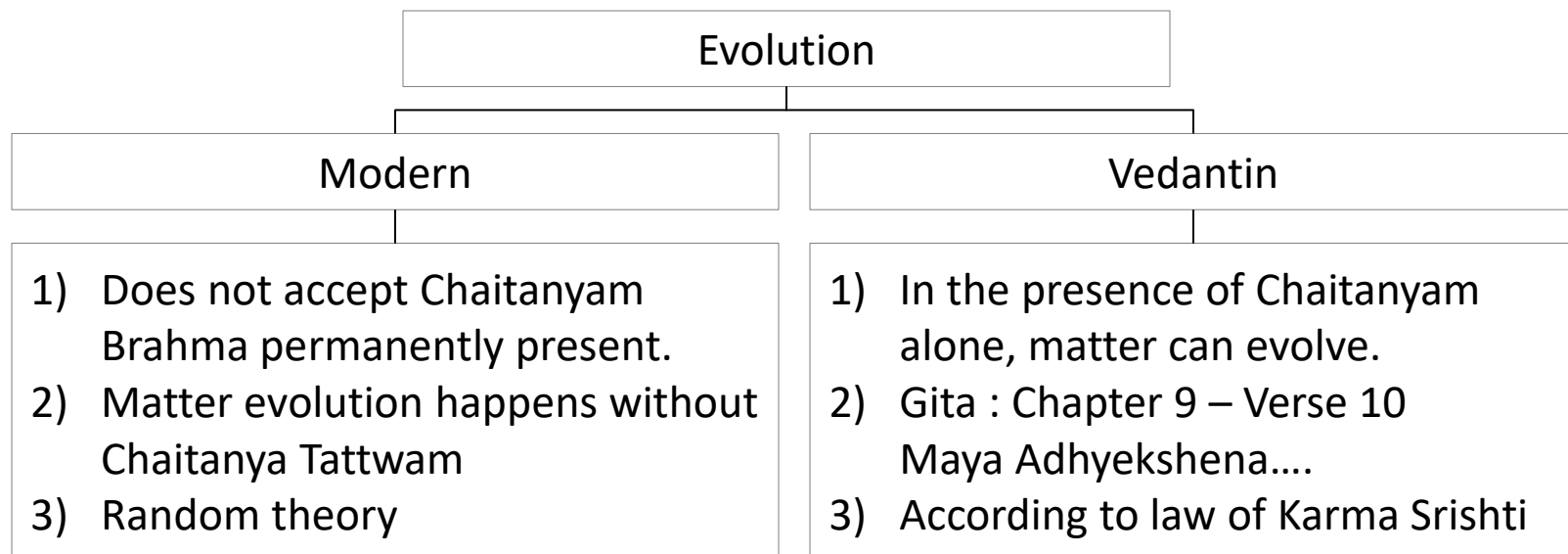
- Matter – can never be created or destroyed, it can go to unmanifest condition.

अभ्यासयोगयुक्तेन
चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं
याति पार्थानुचिन्तयन् ॥८-८॥

abhyāsayōgayuktēna
cētasā nānyagāminā |
Parāmaṃ puruṣaṃ divyaṃ
yāti pārthānucintayan || 8-8 ||

With the mind not moving towards any other thing, made steadfast by the method of habitual meditation, and constantly meditating on the Supreme Purusha, the Resplendent, O Partha, he goes to Him. [Chapter 8 – Verse 8]

- Anaadi matter, Anaadi Karana Shariram.
- Universe evolves out of Maya.



Gita :

मयाध्यक्षेण प्रकृतिः
सूयते सचराचरम् ।
हेतुनानेन कौन्तेय
जगद्विपरिवर्तते ॥ ९-१० ॥

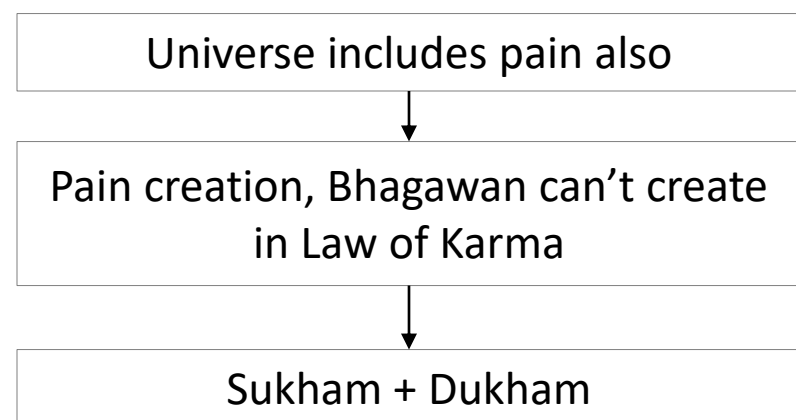
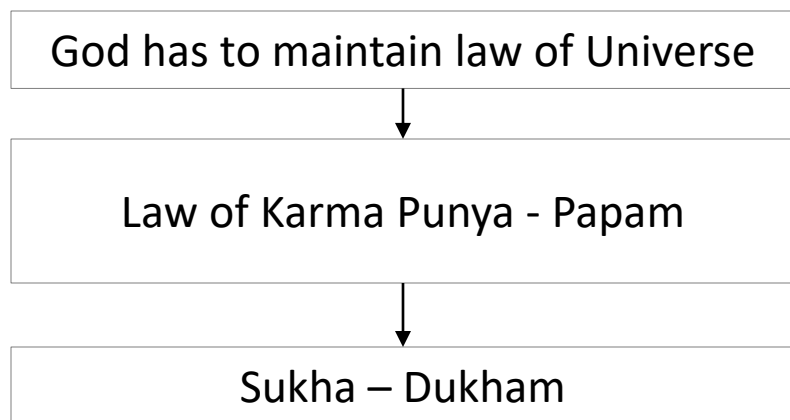
mayā'dhyakṣēṇa prakṛtiḥ
sūyatē sacarācaram |
hētunā'nēna kauntēya
jagad viparivartatē || 9-10 ||

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

- After creation, he maintains, protects the world by maintaining physical and moral laws of universe by Ishvaras Sankalpa.
- Maintenance of Laws = Maintenance of creation.

Moral Laws :

- Give Sukham and Dukham to Jiva.



Purusha Sukhtam :

ॐ सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।
स भूमिं विश्वतो वृत्वाऽत्यत्तिष्ठद्दशाङ्गुलम् ॥

ōm sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt ।
sa bhūmim viśvato vṛtvā'tyatiṣṭaddaśāṅgulam ॥

“He, the Cosmic lord, the Purusha, with a thousand heads, a thousand eyes, a thousand legs, Pervading all the Universe. Still extends ten ‘inches’ beyond”. [Verse 1]

- Handle eyes, hands...
- **Experience of Sukham – Dukham is called Phalam.**

Question :

- If Devotee prays to Lord – can Lord remove pain?

Answer :

- Bhagawan can remove pain, according to law of Karma, Prayashchitta Shastram.

Example :

Medicine	Shastriya
<ul style="list-style-type: none">- Laukika- Doctor / Hospital	<ul style="list-style-type: none">- Astrologer / Parihara Shastra

- Prayer is in the form of remedial Karma, if it is done in the form prescribed.
- Not remove my cold!
- Do remedial karma – as per law of Karma.

Doctor :

- Elder brother of Yama.... Doctor - takes life + money.

- Removal in law of karma.
- Do remedy as per your choice.
- Particular form can be assumed by Bhagawan – Upasana Phalam – Rama, Krishna, Avataras, can come!
- See Bhagawan in form of Shankaracharya.
- Ishvaras Avatara in form of Shankara comes, not bhautikam but Mayikam form.
- Bhagawan takes Sankalpa, it will be available for whom?
- Rama Avatara for many.
- Ishvara determines as per his Sankalpa.
- Rama, Krishna, seen by Ravana also.
- Bhagawan as Brahman has no intrinsic name or form.
- Adharam, Madhuram, Bhagawan takes.
- Bhaktas Karma Phalam = Ishvara Avatara

Gita : Chapter 4

- When Bhaktas prayed to Lord to kill Hiranyakashyapa, Bhagawan took form to suit person.
- Narasimha... not killed by human – animal, not inside or outside, with – without weapons, not during day – night.
- With nails he destroys.
- It is Karma Phalam of bhakta and Hiranyakashyapu...
- This is light Vedanta Snacks!

Revision (168) :

- From topic 219.. Tatvadrushti is raising question.

General introduction :

- Direct knowledge of Brahman is never possible.
- It is required for liberation.
- Indirect possible through Shabdha Pramanam.
- Liberation requires direct knowledge.
- Direct knowledge aquired till now.. Is because object available for sense organs.,
- If not available, it is Paroksha Jnanam.
- Brahma Jnanam = Indira Parokshya Jnanam not possible.
- All activities of Ishvara determined by Jivas Karma.
- Bhagawan creates, preserves, dissolves world as per Jivas Karma.
- Avatara Shariram because of Jivas Karma.
- Not because of Bhagawans freewill or his Punya Papam.

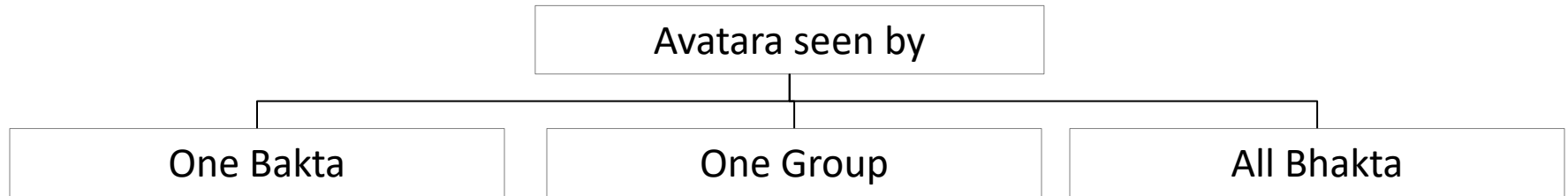
Gita :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana ।
na cāsyā sarvabhūtēṣu
kaścīdarthavyapāśrayaḥ ॥ 3-18 ॥

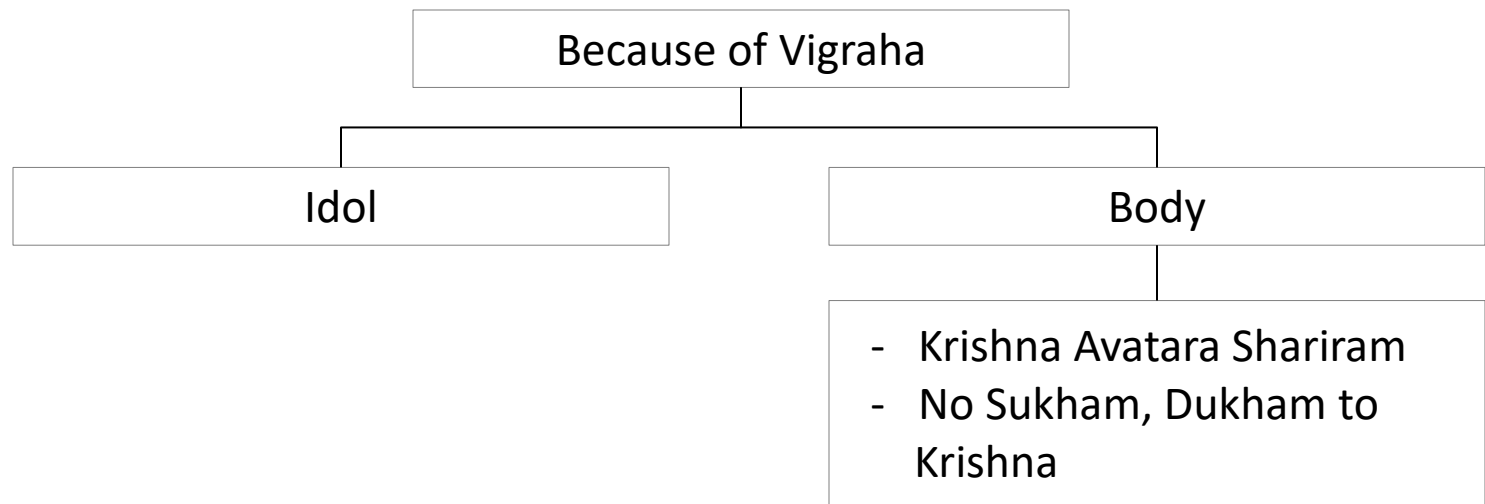
For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Bhagavan does not require Shrishti, sthithi, Laya, but still Bhagawan does everything because of Jivas Karma.
- Bhagavan has to eternally do Srishti... no Videha Mukti.
- Brahma Jnani, does not consider it as Samsara.
- Eternally enjoys Jeevan Muktil.
- When Bakta Prays to Bhagavan and wants to see him in Krishna Shariram, Bhagawan will take Krishna Shariram to bless that Bhakta.

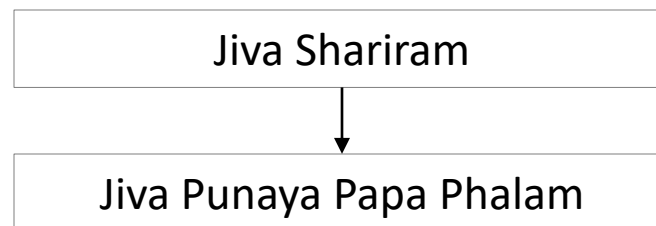


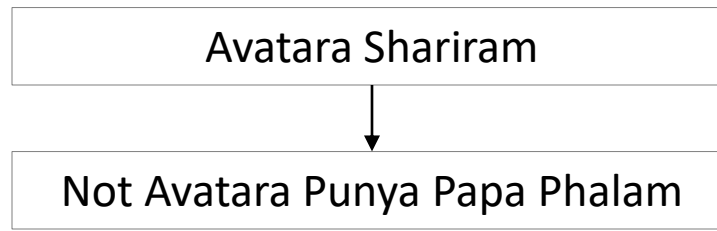
- Avatara because of Bhaktas Karma only.

तैश्च रामकृष्णादिविग्रहैः साधूनां सुखं दुष्टानां दुःखं चोत्पद्यते । यच्छरीरं यस्य सुखदुःखादेर्हेतुर्भवति तच्छरीरं तदीयपुण्यपापजन्यमिति न्यायः । अनेन न्यायेन रामकृष्णादीनां शरीरं साधूनां सुखहेतुत्वात्साधूनां पुण्यपुञ्जफलम्, असुरादीनां दुष्टानां दुःखहेतुत्वात्तेषां पापफलं च भवति । एवमवतारपुरुषशरीरस्यापि पुण्यपापाधीनत्वात्तदनधीनत्वोक्तिरसङ्गतेति चेत् ।



- Gives Sukham to Sadhu, Krishna Bhakta and Dukha to Asuras.
- General law :
Whichever body produces pleasure and pain to whichever Jiva, that body is produced by Punya Papam of that Jiva.
- That is purpose of arrival of that body.
- Rama Bhakta Punya Phalam is Rama Shariram.
- Asuras Papa Phalam = Ramas Shariram.
- Avatara Shariram and Manushya Shariram = Punya Papa Phalam only
- Avataram – superior?





- Avatara not born of his own Punaya Papam.

अत्रेदं तत्त्वम् — जीवेन पूर्वशरीरे कृतपुण्यपापयोः फलमुत्तरशरीरे तस्यैव जीवस्य सुखदुःखादिरूपं भवति । तस्माच्छरीराभिमानवतो जीवस्य पूर्वजन्मनि स्वेनैव कृतपुण्यपापयोरधीनमुत्तरशरीरमित्युच्यते । रामकृष्णाद्यवतारपुरुषशरीरं तु साध्वसाधुजनसुखदुःखहेतुत्वात्साध्वसाधुजनकृतपुण्यपापाधीनमेव, न तु रामकृष्णादिपुण्यपापाधीनम् । अत एव न तेन शरीरेण रामकृष्णादीनां सुखदुःखभोगः । तस्माद्रामकृष्णाद्यवतारपुरुषशरीरं तदीयपुण्यपापाद्यधीनं नेति सिद्धम् ।

Jiva Shariram	Ishvara Shariram
<ul style="list-style-type: none"> - Has Karma brings Phalam - Jiva has Abhimana in his body (Previous Birth) 	<ul style="list-style-type: none"> - Bhakta, Sadhu, Asadhu Janma, Punya Papam Adidhanam

- We have Abhimana in the body, we won't say body is hungry but I am hungry.
- In Rama, Krishna Shariram, have no Abhimanam at all.

- Ishvara Shariram – superior, that Darshanam not Brahma Jnanam.
- Shariram will not give them Avataram, will not give pleasure or pain.
- Therefore, Ishvara Darshanam is superior, but it will not come under Brahma Jnanam.

1st difference : Type of Karma different

किञ्च रामकृष्णादिशरीरं न पञ्चभूतपरिणामः, किन्तु चैतन्याश्रितमायापरिणामः । पञ्चीकृतभूतपरिणामत्वे कृष्णशरीरस्य रज्जुकृतबन्धनाविषयत्वं भागवतादिषु वर्णितमसङ्गतं भवेत् । यद्यपि पञ्चभूतकार्ययोगिशरीरस्यापि बन्धनाविषयत्वं दृश्यते, तथापि योगिशरीरं प्रथमं बन्धनविषयतामापद्यैव पश्चाद्योगमहिम्ना बन्धाद्विमुक्तं भवति । कृष्णादिशरीरं तु न योगिशरीरवद्योगमहिम्ना बन्धाविषयतां याति; किन्तु स्वभावत एव बन्धाद्यवशम् । तस्मान्नावतारपुरुषशरीरं पञ्चभूतपरिणामः ।

2nd difference :

- Raw material out of which Avatara Shariram is made is different.
- Not modified form of Pancha Sthula Bhutas, not Bautika Shariram.
- Direct product of Maya – based on Chaitanyam - Mayika Shariram.

Bautika Shariram	Mayika Shariram
<ul style="list-style-type: none"> - All can see - Can be tied with Rope 	<ul style="list-style-type: none"> - Some can only see - Krishna Shariram can't be tied, bind by Rope. - Krishna pretended as though bound - Described in Bhagavata Puranas

- Academic topic.
- Purva Pakshi : Yogis – body Bautikam by Yoga practice, they can make their body not subject to be tied by rope.
- Krishna also had Yoga Shakti?
- Yogi Shariram – Anjaneer could not be bound.
- Yogi Shariram not be tied after practice of Yoga.
- Avatara Shariram always like that, can't be tied.
- Krishna Shariram, Avatara, Mayika Shariram, Svabava, not bindable.

Another Purva Pakshi :

भगवत्पादकृतमाण्डूक्योपनिषद्भाष्यस्य टीकायामानन्दगिरिस्वामिभिः रामादिशरीरस्य भूतपरिणामत्वं यदुक्तं तदपि स्थूलदृष्टीनामितरशरीरतुल्यतयैवावतारपुरुषशरीरमपि प्रतीयते इत्यभिप्रायेणेति मन्तव्यम् ।

Objection :

- Avatara Sharirakam is Mayikam.

Mandukya Upanishad :

सूक्ष्म इति सूक्ष्मविदः स्थूल इति च तद्विदः ।
मूर्त इति मूर्तविदो'मूर्त इति च तद्विदः ॥ २३ ॥

sūkṣma iti sūkṣmavidāḥ sthūla iti ca tadvidāḥ |
mūrta iti mūrtavido'mūrta iti ca tadvidāḥ || 23 ||

The knowers of the subtle consider it (The Reality) as the subtle; the knowers of the gross designate it as the gross; those who worship a form call it a person with form and those who believe in the formless call it as void. [2 - K - 23]

- 10 – 11 slokas – varieties of creation.
- Shaiva, Shapta, Pancharatra, Sankhya, Matams.
- Shankara does not write commentary, all Mithya.
- Ananda Giri – commentary on Shankara Bashyam.
- Avatara Shariram = Buta Parinamaha.
- Isn't there contradiction?
- Aim of Anandagiri – distinction, doesn't want to regard as highest.
- **Commonness highlighted :**
Both Savayavam, Savikaram, Mithya, subject to arrival, departure.
- For gross students, Avatara Shariram is similar to Jiva Shariram.

- Don't take it as Pramana Vakyam for your conclusion.

अत एव भगवत्पादैर्गीताभाष्योपक्रमे “स च भगवान् स्वां मायां वशीकृत्याजोऽव्ययोऽपि सन् स्वमायया देहवानिव जात इव च लोकानुग्रहं कुर्वन्निव लक्ष्यते” इति “जगतः स्थितिं परिपिपालयिषुः स आदिकर्ता विष्णुर्देवक्यां वसुदेवादंशेन कृष्णः किल सम्बभूव” इति च कृष्णशरीरं मायाकार्यत्वेन वर्णितम् । तस्मान्न भूतेभ्योऽवतारपुरुषशरीरमुत्पद्यते । किन्तु तदुपादानकारणं साक्षान्मायैव ।

- Because – Avataram Shariram is directly born out of Maya only.
- **Shankara in introduction to Gita Bashyam :**
Shankara specifically refers to Bhagavans Maya Shakti – even though Lord is birthless, deathless.
- Because of Maya he appears as though endowed with body.

Gita :

अजोऽपि सन्नव्ययात्मा
भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय
सम्भवाम्यात्ममायया ॥ ४-६ ॥

ajō'pi sannavyayātmā
bhūtānām īśvarō'pi san ।
prakṛtiṃ svāmadhiṣṭhāya
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

- **We are also without body.**

- We are endowed with Bautika Shariram but he is not Bautika Shariram.
- Body absent, as though conducting Leela, non reality happening.

Gita :

परित्राणाय साधूनां
विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय
सम्भवामि युगे युगे ॥ ४-८ ॥

paritrāṇāya sādḥūnām
vināśāya ca duṣkṛtām |
dharmasaṁsthāpanārthāya
sambhavāmi yugē yugē ||4-8||

For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age. [Chapter 4 – Verse 8]

- With intention to maintain balance in universe, Bhagavan takes Avatara.
- In Devikis Body, by Maya Shakti, Krishna appeared.
- Not Pancha Bautikam.
- Sakshat Maya = Upadana Karanam.

1st difference :

- Ishvara's Karma not responsible for Avatara Shariram.

2nd Difference :

- Maya = Material for Bhagavans body.

3rd Difference :

- Bhagawan will not have Sharira Abhimana because he is not born out of Karma Phalam.

5 Factors :

- **No Ahamkara, No Mamakara, no Kartrutvam, No Boktrutvam, No Samsara for Ishvara.**
- Right from arrival onwards.
- Does not have to aquire self knowledge by going to a Guru :

Rama	Krishna
Vasishta	Sandeepany

- Not to get knowledge but to teach other Jivas, model.

Gita :

यद्यदाचरति श्रेष्ठः
तत्तदेवेतरो जनः ।
स यत्प्रमाणं कुरुते
लोकस्तदनुवर्तते ॥ ३-२१ ॥

yadyadācarati śrēṣṭhaḥ
tat tad ēvētarō janaḥ ।
sa yat pramāṇaṁ kurutē
lōkastad anuvartatē ||3-21||

Whatever a great man does, that other men also do (imitate); whatever he sets up as the standard, that the world (people) follows. [Chapter 3 – Verse 21]

- In the case of Avatara – 5 fold factors are not there.
- For Jiva – as soon as Shariram is born, Ahamkara, Kartrutvam, Boktrutvam, Mamakara, Samara are all there.

Revision (169) :

- Aparoksha Jnanam of Brahman not possible because Brahman not available for sense organs.
- Only Paroksha Jnanam alone is possible.
- Paroksha Jnanam can't liberate.
- Aparoksha Jnanam not possible.

Diversion :

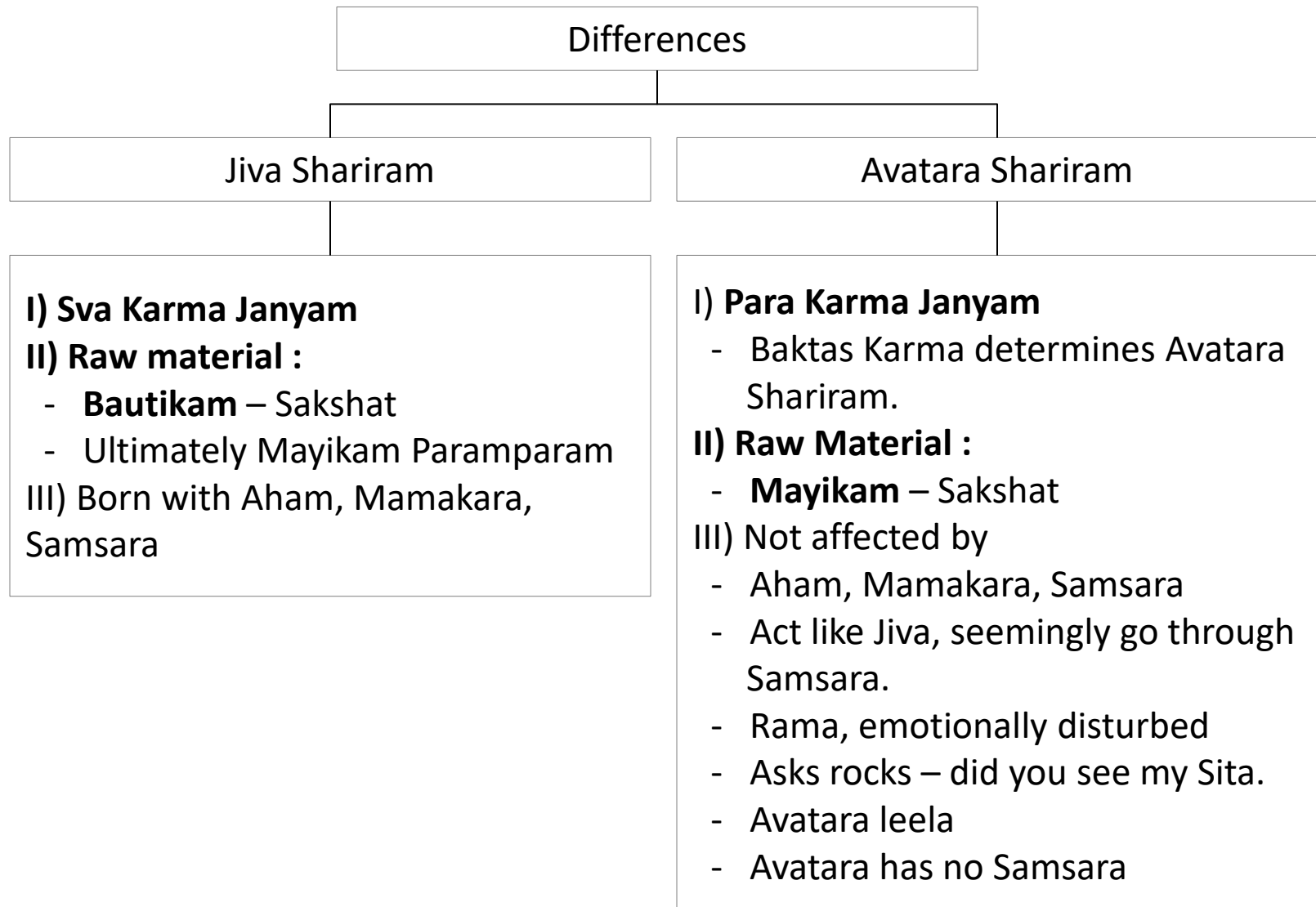
- Avatara Darshanam to one or more Bhaktas.
- Avatara Shariram is Admirable – but its not Brahma Aparoksha Jnanam, its not equal to Brahman.

Avatara Shariram :

- Savayavam.
- Agama Pahitvam.

Brahman :

- Nirayavam
- Anagama Pahi.
- Therefore Avatara Shariram wonderful, not liberating.



इतरेषां जीवानां देहे 'अहम्' इत्यात्मभ्रान्तिरस्ति । रामकृष्णादीनां तु न सा भ्रान्तिरस्ति । जीवस्योपाधिभूता 'अविद्या' मलिनसत्त्वयुक्ता; रामकृष्णादीनामुपाधिभूता 'माया' तु शुद्धसत्त्वयुक्ता । तस्माज्जीवस्याविद्याकार्यभूता भ्रान्तिः, रामकृष्णादेर्मायाकार्यभूतसर्वज्ञत्वं चास्ति । जीवस्याज्ञानप्रयुक्तावरणभ्रान्त्योर्निवृत्तये आचार्यमुखान्महावाक्योपदेशजन्यज्ञानमपेक्षितम् । रामकृष्णादेरावरणभ्रान्त्योरभावेनोपदेशजन्यज्ञानं नापेक्षितम् । तथापि जीवस्यान्तःकरणवृत्तिरूपज्ञानमिवेश्वरस्य मायावृत्तिरूपात्मज्ञानमुपदेशं विनैव जायते । किन्तु न तेन ज्ञानेन प्रयोजनमीश्वराणां सिद्ध्यति ।

- Simple Sanskrit
- In the body, I am the Ahamkara, is there.
- Rama and Krishna Avataram.

Jiva	Avatara
<ul style="list-style-type: none"> - Has Avidya or Karana Shariram - With Sattwa Guna - Malina Satvam - Tainted Sattva Guna - If Sattva Nonoperational, suppressed = Wall, no Ahamkara, Jadaha. 	<ul style="list-style-type: none"> - No Avidya - Shuddha Sattva Guna - Pure Sattva - If Sattva fully operational, Sarvagya.

- **Sattva partly operational means - I know I am, but I don't know who I am, ideal for Adhyasa, Branti, Ahamkara.**

- Avatars enjoy benefit of Maya – Sarvagatvam, omniscient.
- Rama Avatara is Omniscient, searching is Drama for Bhagawan.
- Sita also Avatara, Sakshat Lakshmi Devi.

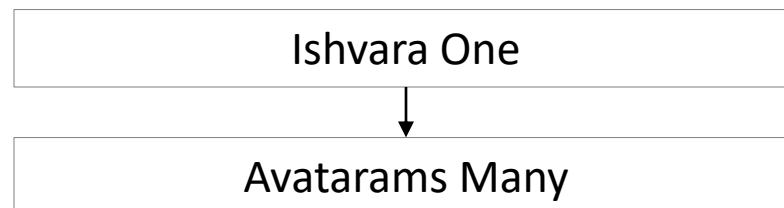
- **Since Jiva Shariram has Avarnam and Branti – Vikshepa, Ajnanam and Adhyasa, Jiva has to do Sadhana to remove Ahamkara and Mamakara.**
- **Karma Yoga, Jnana Yoga, Sravanam, Mananam, Nididhyasanam... to remove Aham, Mama.**

- Knowledge received from Guru through Mahavakya Upadesa is required.
- Avatara doesn't have Aham, Mama, don't require to go to Guru.
- Krishna went to Gurukula with Sudhama – Purana story.
- To teach other Jivas.
- Not merely to destroy Rakshasas.
- Avatra – always reveling in his higher nature.
- Ramante Svarupe Atmani Ramate, Ramayati iti Rama.
- How can there be pain caused by Sita's separation?
- All Leela.
- Upadesa Jnanam not required for Avatara.

- Alongwith arrival of Avatara, Aham Brahma Asmi, simultaneously rises without working with any Pramanam.
- Because of Maya, knowledge rises.
- When we get up from sleep, whatever knowledge we already have gathered, knowledge also gets up.
- Just as Jiva enjoys Aham Brahma Asmi, Antahkarana Vritti Jnanam, through Pramana Vichara, Ishvara also has knowledge.
- Ishvaras Antahkaranam is Maya Vidya Vritti Rupam.
- Who can give Upadesa to Bhagavan?
- **Normally, when Jnanam rises, it does 2 fold things :**
 - I. Agyana Nivaranam
 - II. Branti Nivaranam
 - III. Vishaya Prakashanam
- In the case of Ishvara, Vritti Jnanam does not have a role play.

Example :

- Torchlight showing to Surya.



तथा हि, जीवस्य घटादिज्ञानेनावरणभङ्गो घटादिरूपविषयस्य प्रकाशश्चेति फलं सिद्ध्यति । जीवस्य 'अहं ब्रह्म' इति ब्रह्माकारात्मज्ञानोदये तु तादृशज्ञानविषयीभूतस्यात्मन आवरणभङ्गमात्रं ज्ञानेन जन्यते । आत्मरूपो विषयस्तु स्वयमेव प्रकाशते । तस्मादात्मज्ञानेन विषयो न प्रकाशते ।

What is difference between Jnana
Prayojanam for

Jiva

Avatara

Anatma Jnanam :

- 2 fold – Ghata Jnanam

Atma Jnanam :

- One fold

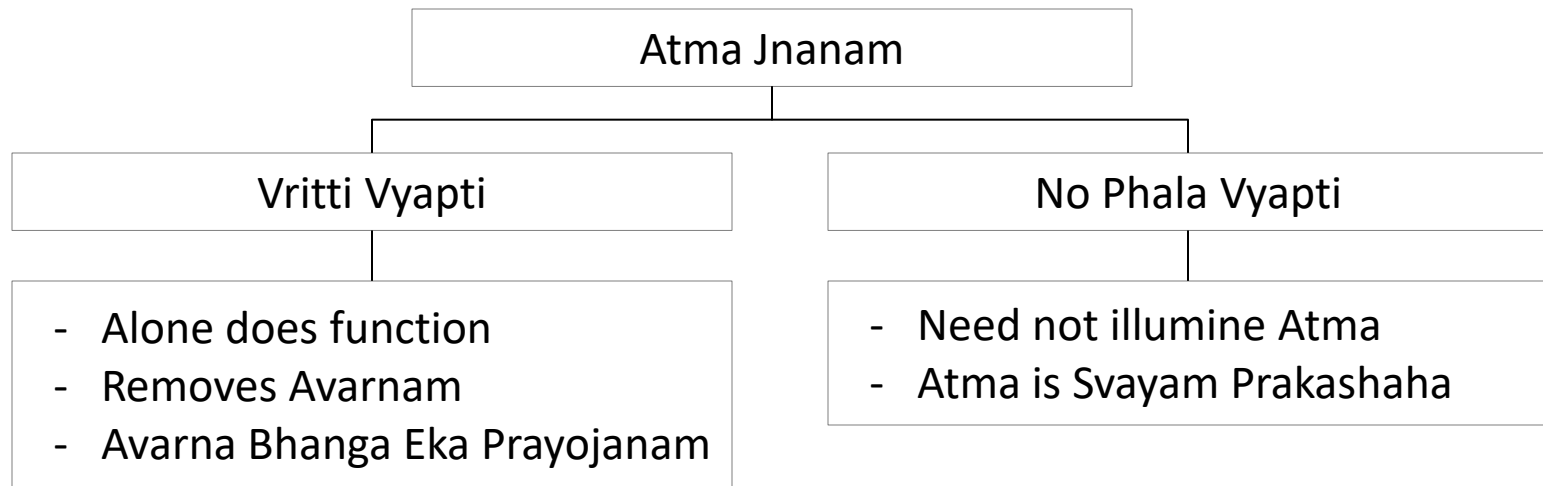
Ghata Jnanam – 2 fold benefit

Vritti Vyapti

Phala Vyapti

- Removes Ajnana Avaranam
- Avarna Bhangaha

- Illumines object
- Vishaya Prakasha



- This is Jivas Antahkarana Vritti Rupa Jnanam.
- In case of Avatara, Maya Vritti Rupa Jnanam, what benefit is there?
- Tattva Drushti says.
- Ishvara Sarvagya.
- **All the time Atma and Anatma Jnanam evident for Ishvara.**
- Sarvagya – all forms of Apra + Para Vidya is there for Avatara without requiring Vritti.
- Vritti will be there in Bhagavan, but it will not produce any result.
- Avarna Bhangam, Vishaya Prakasham Rupa Prayojanam Nasti.
- Vritti Jnanam will be there, it will be intrinsic to original Ishvara and Avatara also.
- Removal of covering and illumination of Phala Vyapti of object is the 2 fold result w.r.t. Anatma Jnanam.

- In Atma Jnanam, there is one benefit, Avarna Bhanga only is removed.
- Atma is self evident, no Avarnam.
- This is w.r.t. Jiva.

What about Ishvara :

एवमीश्वरस्य 'अहं ब्रह्मास्मि' इति मायावृत्तिरूपज्ञानस्य विषयभूतः ईश्वरस्यात्मा आवरणरहितस्वयंप्रकाशस्वरूपोऽस्ति । तस्मादावरणभङ्गो वा विषयप्रकाशो वा नेश्वरज्ञानस्य प्रयोजनम् । यथा जीवन्मुक्तस्य विदुष आवरणरहितमात्मानं विषयीकुर्वन्ती 'अहं ब्रह्मास्मि' इत्यन्तःकरणवृत्तिरावरणभङ्गादिप्रयोजनशून्या भवति, तथैवेश्वरस्यापि आवरणभङ्गादिप्रयोजनशून्यं मायावृत्तिरूपं 'अहं ब्रह्मास्मि' इति ज्ञानं विनैवोपदेशादिसाधनमुत्पद्यते ।

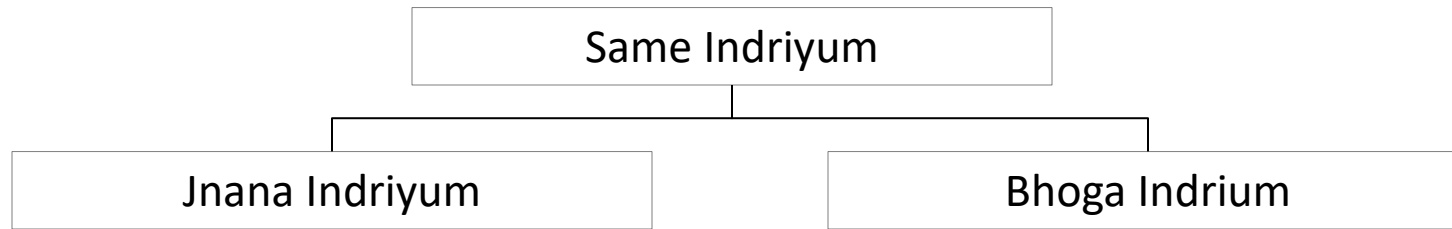
- Contrasts with Ishvaras Jnanam.
- Bhagavan enjoys, "Aham Brahma Asmi" – through Maya Vritti.
- Ishvaras Atma = meaning of Aham
= Paramatma
= Avarna Rahita
- Already absent, Vritti has no Prayojanam.
- Paramatma is always with knowledge.

- Removal of Avarnam or Atma Prakasha, Anatma Jnanam are permanently there.
- No Prayojanam for Vritti Jnanam.
- Can such Vritti exist?
- Jnana Vritti is supposed to remove Ajnanam.
- All Shastra Pramana Janyam.
- Any Vritti Jnanam removes Avarnam only, if it rises first.
- Once Avarnam is removed, then if Vritti is entertained, that Vritti does not remove ignorance – why? Already removed.
- Example : Vritti Vyapti + Phala Vyapti Jnanam from Shastra - hear 1st time.
- 2nd time, no removal of ignorance.
- All Vedanta classes.... Vritti does not remove ignorance.
- If you know, in the mind Vritti takes place when Guru utters Tat Tvam Asi.
- Jeevan Mukta says Aham Brahma Asmi during – Nididhyasanam or while teaching, that Vritti does not remove Avaranam.
- Ignorance already removed for Jeevan Mukta, when Brahma Asmi Vritti has no Prayojanam, does not remove ignorance.

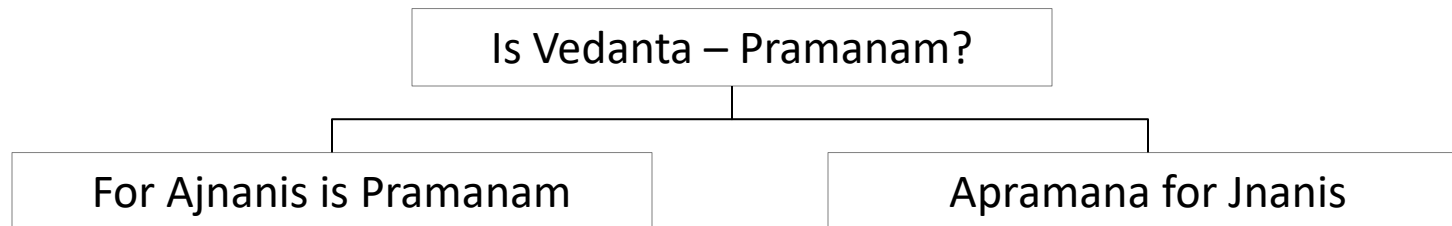
Example :

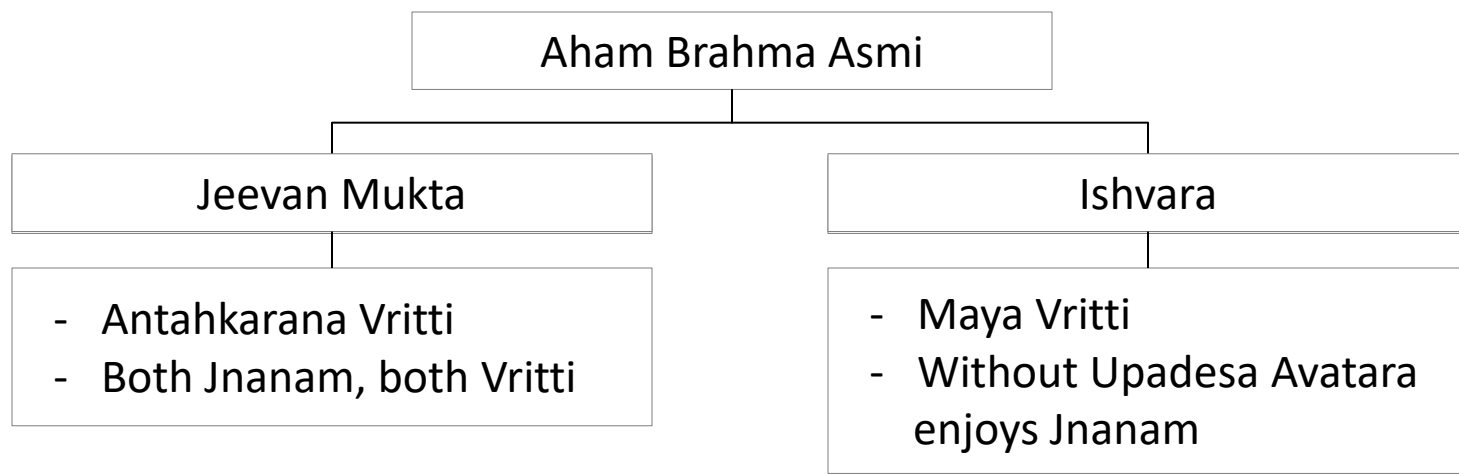
- Sugar is there or not in milk.
- Person sips, there is sugar.

- 1st Indriya Vritti = Jnana Vritti.
- Later you Drink Milk, tongue no more functions as Jnanendrium.
- Does not remove Ajnanam.
- 2nd Sip : Bhoga Indriyam



- Vedanta functions as Pramanam - until Avarnam is removed.
- For Jnani, Vedanta no more Pramanam.
- **Samanvaya Sutra concludes :**
Pramanam Tu Aa Anishchaya.
- Vedanta Pramanam only till Jnanam comes.
- For Jnani, Vedanta not Pramanam.
- It is Pramanam for other Ajnanis.





Revision (171) :

यथा जीवन्मुक्तस्य विदुष आवरणरहितमात्मानं विषयीकुर्वन्ती 'अहं ब्रह्मास्मि'
इत्यन्तःकरणवृत्तिरावरणभङ्गादिप्रयोजनशून्या भवति, तथैवेश्वरस्यापि
आवरणभङ्गादिप्रयोजनशून्यं मायावृत्तिरूपं 'अहं ब्रह्मास्मि' इति ज्ञानं
विनैवोपदेशादिसाधनमुत्पद्यते ।

Tattva Drushtis question :

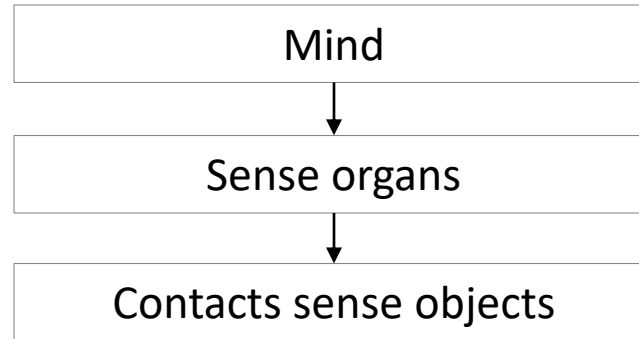
I) Is direct knowledge of Brahman possible?

- It is required for Moksha.
- Indirect knowledge can't give Moksha.

II) Direct knowledge is not possible.

- In our experience, when we get direct knowledge, intervention of sense organs is involved.

- In all forms of direct knowledge.



- Inference or knowledge of heaven from Scriptures only.
- Mind not contacting Svarga, hence indirect knowledge.
- Sense organs are required for direct knowledge.

III) Sense organs can't function

- Direct knowledge requires sense organs.
- Brahman not available for sense organs.
- Therefore direct knowledge of Brahman is not possible.
- Therefore liberation is not possible.
- Therefore spiritual seekers have bleak future.

Diversion :

- We can have Darshanam of Ishvara Avatara through sense organs.
- Not ordinarily possible.

- Because of extraordinary Sadhana, one can have Ishvara Sharira Darshanam, alongwith others.
- Rama, Krishna.
- Private Darshanam – exclusive to Bhakta only.
- Directly, sensorily possible.
- Not equal to Brahma Jnanam because Avatara not equal to Brahman.

Avatara	Brahman
<ul style="list-style-type: none"> - Finite - Come + go - Have hands, legs, Savayavam 	<ul style="list-style-type: none"> - Infinite - Does not come + go - No Savayavatvam

- Darshanam of Avatara possible but not direct Brahma Jnanam.
- In spite of Avatara Darshanam, Brahma Jnanam impossible, therefore liberation impossible.

Jiva Shariram	Avatara Shariram
<ul style="list-style-type: none"> I) Comes through Jivas Karma II) Made of Pancha Butas III) Has got Aham, Mamakara - caused by Ajnanam IV) Aham Brahma Asmi possible through Guru Anugraha. 	<ul style="list-style-type: none"> I) Does not come through Ishvara or Avatarams Karma II) Directly Bautikam, Mayikam III) Has no Aham, Mamakara IV) Always knows Aham Brahma Asmi Vritti Jnanam.

2 Differences – Aham Brahma Asmi :

Jivan Mukta	Avatara Shariram
I) Generated by Guru – Shastra Pramana II) Antahkarana Vritti III) 1 st time : Remove Ignorance - 2 nd time, 3 rd time does not remove ignorance. - Prayojana Rahitam - Prayojanam = Avarna - Prayojana Shunyam during 2 nd / 3 rd time	I) Already its there, eternally there generation not required. II) Maya Vritti III) Vritti never removes ignorance - Ignorance is not there - Sarvata Prayojana Shunyam - Does not require generator - It is already there.

इत्थं रामकृष्णादीनां जीवाद्वैशिष्ट्यसत्त्वेनेश्वरत्वं सिद्ध्यति । तथापि तेषां शरीरं मायाकार्यम्। अत एव न तद्ब्रह्मरूपम्, किन्तु मिथ्या । मायाकार्यभूतमवतारपुरुषाणां शरीरं करचरणाद्यवयवोपेतं रूपसहितं चोत्पादितम् । तस्मात्तेषां शरीरं नेत्रेन्द्रियविषयतामापद्यते । तथापि नेत्रेन्द्रियं न ब्रह्म विषयीकरोति ।

- Tattva Drushti clearly differentiates Avatara Shariram and Brahman.
- Great – not equal to Brahma Jnanam, can't liberate.

Aim :

- Not to see Bhagavan as a person.
- In Puranas considered to be very big.
- Saguna Ishvara / Brahman.
- Jnani not enamoured, will retain me (Ishvara)
- Bhakta – happy... Bhakta Viraha Gitam
- No difference between worldly objects and Bhagavan.

Samyoga	Viyoga
Ananda	Dukham

- Ishvara Darshanam in temple as special blessing very big for Samanya Jana.

Gita :

अवजानन्ति मां मूढाः
मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तः
मम भूतमहेश्वरम् ॥ ९-११ ॥

avajānanti mām mūḍhāḥ
mānuṣīm tanumāśritam |
parām bhāvamajānantaḥ
mama bhūtamahēśvaram || 9-11 ||

Fools disregard Me when I dwell in human form, they know not My higher being as the great Lord of all beings. [Chapter 9 – Verse 11]

- Seeing my Manusha Vesha many think they have understood me not knowing my real higher nature.
- Param Bavam Ajanantaha.
- What is hyped outside, not big for Vedantic seeker.
- Don't tell outside.
- In this manner, Rama and Krishna Avatara, Shariram superior to Jiva Shariram, therefore call him Ishvara.
- It is great, Avatara Shariram is also product of Maya, not Brahman.

Keno Upanishad :

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ८

*Yat pranena na praniti yena pranah praniyate
tadeva Brahma tvam viddhi nedam yadidam-upasate*

That which one breathes not with his breath, but by which breath is breathed... know That to be Brahman and not this, which people do worship here. [I – 8]

- Going to higher Loka no use.
- You might go to Brahma Loka and look at Brahmaji or go to Vishnu Loka, Shivaloka, Tatah kim Tatah kim... if Bhagavan is outside you and different from you,...

Brihadaranyaka Upanishad :

- Tata Pashuhu... if you saw, its Mithya... Drishyatvat.
- Maya Karya Butam... body of deities... with hands, Rupam, subject to arrival and departures, Shariram and Lokas resolved... because of that Avatara Shariram is available for direct sense organs... where as Brahman is not directly available for sense organs.
- Therefore, Moksha is impossible.
- Eyes can't objectify Brahman.

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad viditad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [1 – 3]

• Tattva Drushti established :

Brahman is not object of direct knowledge of eyes.

- Extend to other sense organ...

Topic 221 :

(२२१) ब्रह्म त्वगिन्द्रियस्य न विषयः — त्वगिन्द्रियं तु स्पर्शं तदाश्रयद्रव्यं च विषयीकरोति ।
ब्रह्म तु न स्पर्शरूपं नापि स्पर्शस्याश्रयः । अतो न ब्रह्मणोस्त्वगिन्द्रियविषयत्वम् ।

- You can feel Brahman with sense organs of touch.
- Why? Organ of touch – you can experience touch and substance.
- Dharma Guna – Dharmi (Guna Yukta Dravyam)
- Attribute and substance – Tvak Indrium can feel.
- You have to come into contact, handle the object to know soft / hard, can't know from distance.
- To know colour, can see from far, no need to handle colour.
- Attribute can be known without physically contacting the substance.
- Can't taste without contacting substance.
- Without purchasing, can't taste.
- Indrium can't contact Brahman because Brahman not attribute nor an attributed substance, Brahman not in the form of Sparsha the attribute.

- Rupam – here, in the form of attribute called touch (not colour) or substance endowed with touch attribute.
- Brahman not Indriya Vishaya.

Conclusion :

- Direct knowledge of Brahman is not possible.
- Therefore liberation not possible.
- Contention of Tattwa Drishti.

Topic 222 :

(२२२) ब्रह्म न रसनाघ्राणश्रोत्राणां विषयः — रसनेन्द्रियेण रसज्ञानम्, घ्राणेन्द्रियेण गन्धज्ञानम्, श्रोत्रेन्द्रियेण शब्दज्ञानं च जायते । रसगन्ध शब्देभ्यो विलक्षणं ब्रह्म । तस्मान्न रसनाघ्राणश्रोत्रैर्ब्रह्मणो ज्ञानं जायते । “अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत्” (क. १.३.१५) “पराञ्चि खानि व्यतृणत्स्वयंभूस्तस्मात्पराङ्पश्यति नान्तरात्मन्” (क. २.१.१) इत्यादिना ब्रह्मण इन्द्रियाविषयत्वं बोध्यते ।

- Brahma Rasanah – Tongue, Granah – smell, Srotra – Ears.
- Tesham Na Vishaya – it is not an object.

Instrument	Knowledge – Learn
Tongue	Taste
Nose	Smell
Ear	Sound

- Brahman neither in the form of attributes or attributed substance – it is different from all these.
- Brahma Jnanam can't arise, direct knowledge not possible, liberation not possible.
- Why Brahman not attribute or attributed substance.

Substance :

- Called Dravyam only if when it is endowed with attribute.
- Brahman neither substance nor attribute.
- **Tarqa Shastra – no attributeless substance exists at all.**
- There are only substance with attributes.
- Nyaya – Veiseshika Shastra.
- Visishta Advaitin accept.
- No such thing as free from Nirguna Vastu.

Gita :

सर्वेन्द्रियगुणाभासं
सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव
निर्गुणं गुणभोक्तृ च ॥ १३-१५ ॥

sarvēndriyaguṇābhāsaṃ
sarvēndriyavivarjitam |
asaktaṃ sarvabhṛccaiva
nirguṇaṃ guṇabhōktr ca || 13.15 ||

Shining by the functions of all the senses, yet without the senses; unattached, yet supporting all; devoid of qualities, yet their experiencer... [Chapter 13 - Verse 15]

- Nirguna Vastu nasti – according to Visishta Advaitin.
- Gita says Brahman = Nirguna.

Visishta Advaitam :

- Dushta Guna Rahitam.
- Free from evil attributes but Anantha Guna Sahitaha.
- Suppress Upanishad Vakyam.

Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate || 15 ||

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- Brahman does not have Shabda, Sparsha, Rupa, Rasa, Gandha.
- Brahman not Sagunam.
- Accept Saguna Brahma temporarily in Karma Khanda + Upasana Khanda, through Saguna alone can enter Nirguna.
- Going to college not wrong, don't sit there permanently.
- Nirvisesham Param Brahma
- Shastra starts with Saguna...

Katho Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू-स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष-दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrat svayambhuh tasmāt paran pasyati na antaratman ;

Kascid dhirah pratyag atmanam aiksāt avṛtta caksur amṛtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within.
[II – I – 1]

- Can't recognise Brahman as it is not an object of experience.
- In Moksha, can't go to a place and serve the Lord eternally.
- Wonderful theories – No Moksha there is Dvaitam, Sagunatvam, Paricheda, beginning and end.
- Can be possible, not Moksha.

Brahma Sutra :

- Saguna Mukti Kshetram
 - Sarupya Mukti
 - Samipya Mukti
 - Brahman not available for sense organ.
- } Not real figurative

Topic 223 : Topic of Tattva Drushti

(२२३) ब्रह्म कर्मेन्द्रियाणामप्यविषयः — कर्मेन्द्रियं न ज्ञानसाधनम्, किन्तु वचनादिक्रियासाधनम् । तस्मात्कर्मेन्द्रियैर्न कस्यचिदपि ज्ञानं जायते । इत्थं न केनापीन्द्रियेण ब्रह्मणो ज्ञानं जायते । इन्द्रियजन्यमेव ज्ञानं प्रत्यक्षम् इत्युच्यते । तदेवापरोक्षम् इति च कीर्त्यते । तस्माद्ब्रह्मणोऽपरोक्षज्ञानं नैव सम्भवति । शब्देन तु यद्यपि ब्रह्मज्ञानमुत्पद्यते तथापि शाब्दज्ञानस्य परोक्षत्वाच्छब्दजन्यब्रह्मज्ञानं परोक्षम् एव भवेत् ।

- Until now, Tattva Drushti said Brahman is not an object of Jnana Indriyum.
- Here, Brahman not object of Karma Indrium.
- Karma Indrium Na Jnana Sadhanam.
- Karma Indrium generates only Karma.
- Jnana Indrium generates only Jnanam.
- Karma Indrium not a Pramanam.
- Produces Kriya, speaking, Handling, walking.
- Can't generate Atma, Anatma, Paroksha, Aparoksha Jnanam.

Doubt :

- Touch flower with hand.
- Know flower is soft / hard.
- With hand know hardness, softness.

- Hand does not give knowledge.
- Except Naka (Nail) + Shika (Hair) – Skin covers body.
- Biggest Jnana Indrium – Biggest organ in the body is the skin.
- Hand does not give softness, skin gives knowledge.
- New Philosophy :

Advaitin accept Shankara, accept Moksha by Jnanam.

- How knowledge is produced?

Tradition :

- Jnanam from Shad Pramanam – Upanishad Shabda Pramanam – do Sravanam under Guru.

Gita :

तद्विद्धि प्रणिपातेन
परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

**tadviddhi praṇipātēna
paripraśnēna sēvayā |
upadēkṣyanti tē jñānaṁ
jñāninastattvadarśinaḥ || 4-34||**

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

Kali Yuga :

- Nama Sankeerthanam, gives Chitta Shuddhi, Ekagrata, Sadhana Chatustaya Sampatti, gives knowledge.
- Nama Siddhanta Darshanam.
- Don't waste time attending class.

Vishnu Sahasranam Dhyana Sloka :

- Moksharthi – Mokshapunat.
- Phala Sruti... what you seek you will get.
- Nama Sankeerthanam done by Vag Indrium, Karma Indrium, generates sound, not Jnanam.
- Nama Sankeertanam gives Chitta Shuddhi, desire, opportunity, Guru for Shastra Vichara – which is a Pramanam.

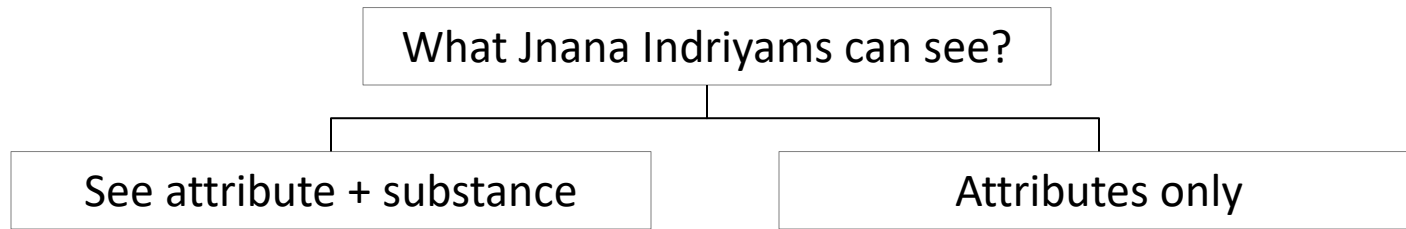
Example :

- Is there class today or not?
- Can't chant... must Announce... Shabda Pramanam generates knowledge Nama Keerthanam – Deviation from tradition.

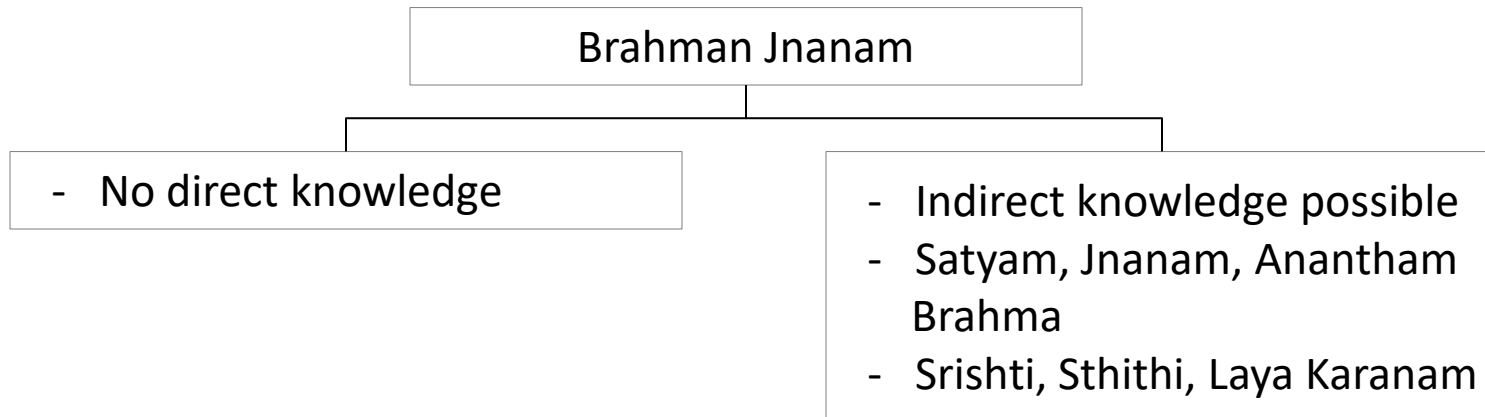
Revision (171) : Topic 219 – 223

Tattvadrushti concludes his objection :

- Direct knowledge of Brahman not possible.
- Brahman not within range of sense organs – Jnana Indriyum + Karma Indriums.



- Discussed in topic 57.
- Different sense organs functions differently.
- Karma Indrium only meant for karma.
- In this manner as analysed from 219 – 223, doubt wound up.
- Sense organs can't be used to gain Brahma Jnanam.
- Non – sense organ produced knowledge will be indirect.
- Pratyaksham = Aparoksham, not Paroksham, direct knowledge only.



- Shabda Janya Jnanam, not direct.
- You can go to Svarga, Indra, Varuna Agni are there = Paroksha Jnanam.
- Brahman will be like Indra, living in another Loka.
- Why greedy, be Aparoksha Jnanam?
- Why not be contented with Paroksha Brahma Jnanam?
- I will be Samsari Paroksha Jnani.

Topic 224 : Reply of Teacher – Important

(आ. २२४-२२५) पूर्वोक्तप्रश्नस्योत्तरम् —

(२२४) सुखदुःखादेः साक्षिभास्यत्वादिन्द्रियसम्बन्धं विना प्रत्यक्षज्ञानं न जायते इति नियमो नास्ति — इन्द्रियसम्बन्धं विना प्रत्यक्षज्ञानं नोदेतीति नियमो नास्ति । सुखदुःखादेर्ज्ञानं न केनापीन्द्रियेण जन्यते, तथापि सुखदुःखादेर्ज्ञानं प्रत्यक्षमेव । तस्मादिन्द्रियसम्बन्धजन्यं ज्ञानमेव प्रत्यक्षज्ञानमिति न नियमः । किन्तु यदा विषयेण वृत्तिः सम्बद्धा विषयाकारा भवति तदा प्रत्यक्षज्ञानं जायत इत्युच्यते ।

- Reply to Tattva Drushti, simple answer.
- You have committed a blunder.
- **Assumption = Blunder**
- **Rule, assumed sense organs alone can give direct knowledge of things.**
- We get plenty of direct knowledge of many things without employment of sense organs.

Direct knowledge

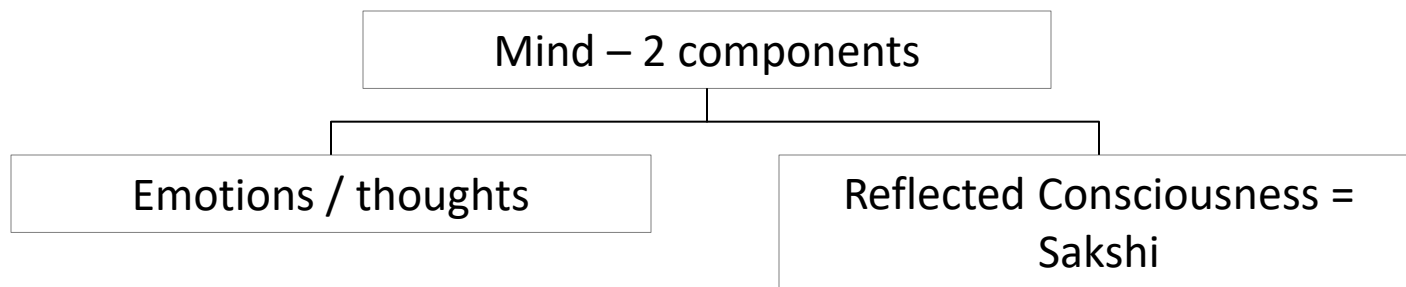
- Sensory
- Indrium Pratyaksham
- Pratyaksham = Direct knowledge
- Hall, ceiling, fan, gross bodies

- Non Sensory
- Sakshi Pratyaksham
- Internal conditions happening in our body
- Pranamaya, Manomaya, Vigyanamaya Kosha intimately experienced.

- Emotion – not inferred, but I have.
- Not revealed through Shabda, but emotions experienced by me = Sakshi Pratyaksham.

I) Direct Brahma Jnanam only by Indriya Pratyaksham not accepted.

- Refute rule – Niyama Sukha Dukhade Sakshi Basyatvat, Pratyakshatvat.
- **Original consciousness enclosed within the mind is called Sakshi, without contact with any sense organs gives direct knowledge.**



- Does not say Brahma Jnanam Sakshi Pratyaksham.
- Generalisation not there.
- **Sakshi Pratyaksham :**
 - Rajju Sarpah (Not Rope)
 - Avidya
 - Akasha
 - Mental conditions (Pleasure, pain).
- Therefore sense organs not required.

- If emotion knowledge is sensorily generated, I will be able to see your emotions (if Indriya Pratyaksham).
- Na Janyate – not generated.
- Emotions for me = Direct knowledge.
- Therefore drop your 1st law.

II) What is the condition for direct knowledge? What makes knowledge direct – or indirect? Advaita Epistemology.

- Sensory contact not the condition.

- **Jnana Vritti – Jnana Vishaya Sambandha is required.**

Vritti + Vishaya	No Sambandha between Vritti and Vishaya
<ul style="list-style-type: none"> - Have Sambanda - Jnanam is Pratyaksham - Jnanam Pratyaksham - Direct knowledge 	<ul style="list-style-type: none"> - Then Paroksha Indirect knowledge.

- **Inferential knowledge of object :**

See smoke – infer fire without sensory contact of fire.

- Sense organs contact smoke.
- Agni Vritti in mind – produces Agni Jnanam.

- Not contacted Agni...
- Without contacting Agni... gives Paroksha Jnanam.

Dhuma Vritti



Dhuma Vishaya

Have connection

Dakshinamurthy Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Vritti goes out to envelop the object, within range of sense organ.

Dhuma Jnanam	Agni Jnanam
Pratyaksham	Paroksham

- **w.r.t. external objects, Vritti can contact object only with sense organs.**

- Fine point.

Mano Vritti

Sense Organ

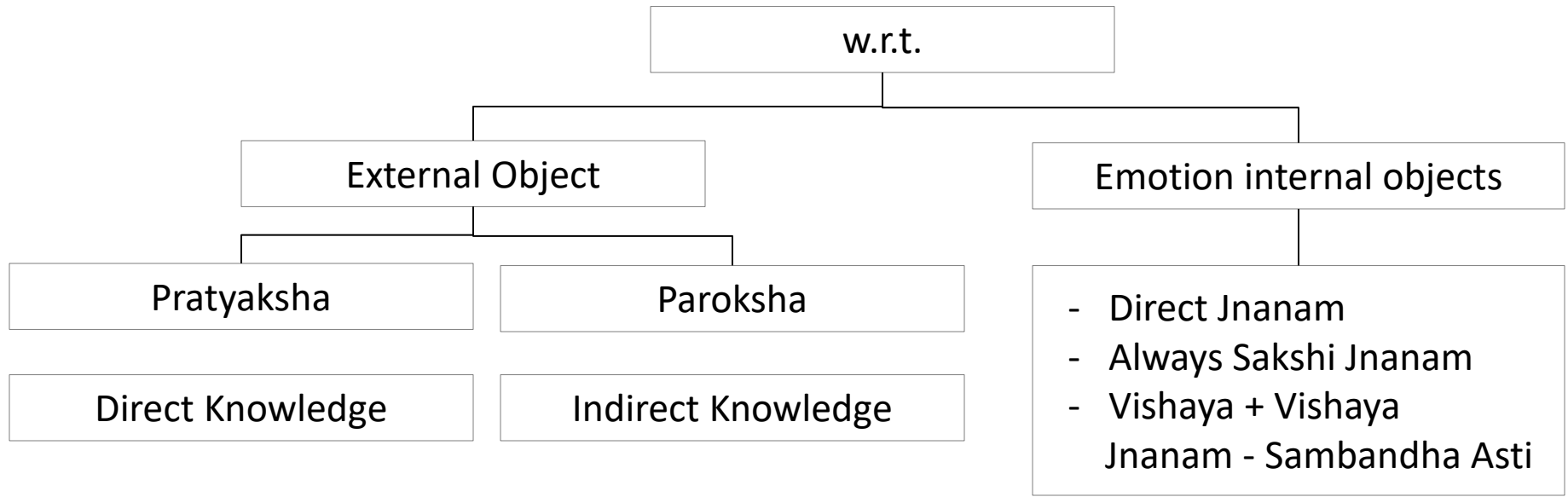
Sense Object

Emotion	Sukha Jnana Vritti
- Object inside / Sukha Vritti inside mind	- Knowledge inside

- Jnanam can contact Vishaya without requirement of sense organ.

- **Jnana Vritti and Vishaya Vritti are always in contact.**

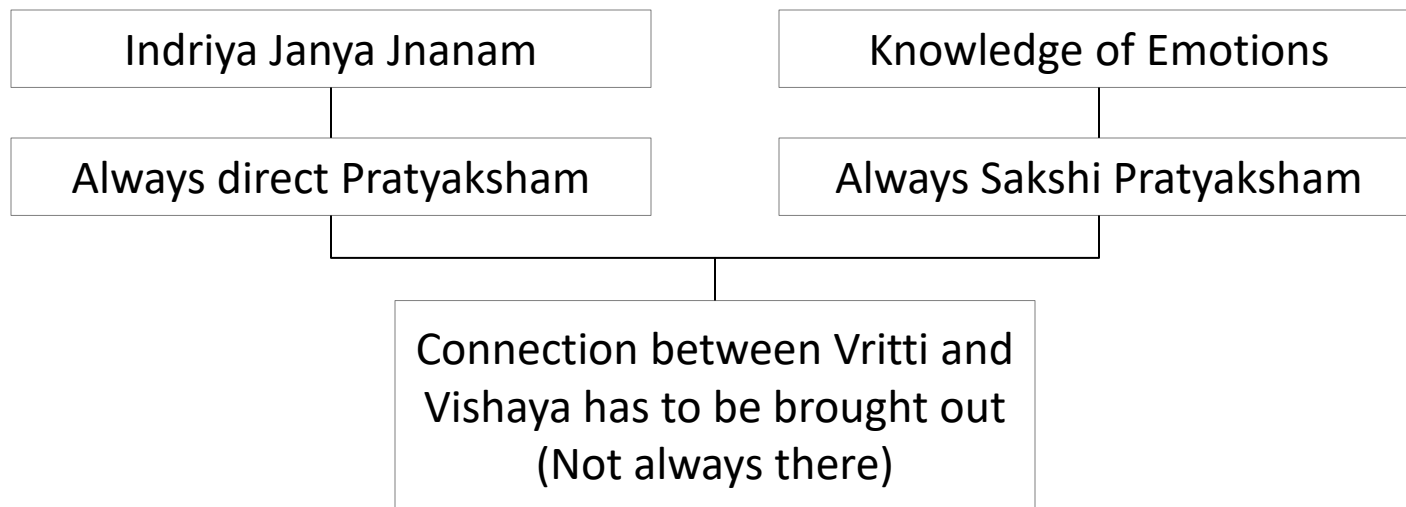
- w.r.t. emotion - Vishaya Jnana Vritti + Vishaya Vritti both together within mind.
 - There no meditation of sense organ.
 - Vritti + Vishaya – Sambandha – always will be there.
 - w.r.t. external objects, Vritti and Vishaya have contact sometime in Jagrat – object falls within range of sense organs.
 - If outside preview of sense organs, no contact.
 - In Artha Patti
 - In Anumanam
 - In certain Shabda
- } No contact, therefore Paroksha Jnanam



- Topic 65 – dealt with same topic.
- When Vishaya object – Prameyam and Pramana Vritti come in contact, Vritti assumes Akara of object – Sukha, Dukha Akara, Tada Pratyaksha Jnanam Jayate iti Uchyate.

विषयेण सह वृत्तेः सम्बन्धः क्वचिदिन्द्रियद्वारा भवति, क्वचिच्च शब्देन भवति । 'दशमस्त्वमसि'
इत्यत्र शब्दाज्जायमानान्तःकरणवृत्तिर्दशमेन स्वात्मना सम्बद्धा दशमाकारा भवति ।
तस्माच्छब्दजन्यदशमज्ञानमपि प्रत्यक्षमेव ।

- Internal emotions – knowledge - direct only, no Paroksha Jnanam of our emotion, always Sakshi Pratyaksham.
- Your emotion Paroksha for me – inferred, not understanding, happy, enjoying - Vichara Sagara.



Example :

- Cat behind me
- Through sound mew... Shabda, I have cat knowledge Paroksha Jnanam, cat Vritti I have, no connection with cat behind, Indriya Agocharam.
- No Vritti – Vishaya - Jnana Sambanda.
- If I turn behind, Indriya creates Vishaya Sambandha.
- In Advaita – most important message.

I) Generally Shabda does not generate Vritti – Vishaya Sambandha.

Example :

- Read newspaper.
- Vritti generated – words generate Vritti.
- Eyes do not contact objects, hence Paroksha Jnanam.

- No Vritti – Vishaya Sambanda.
- Generally Shabda Jnanam is Paroksham.

II) Exceptions exist

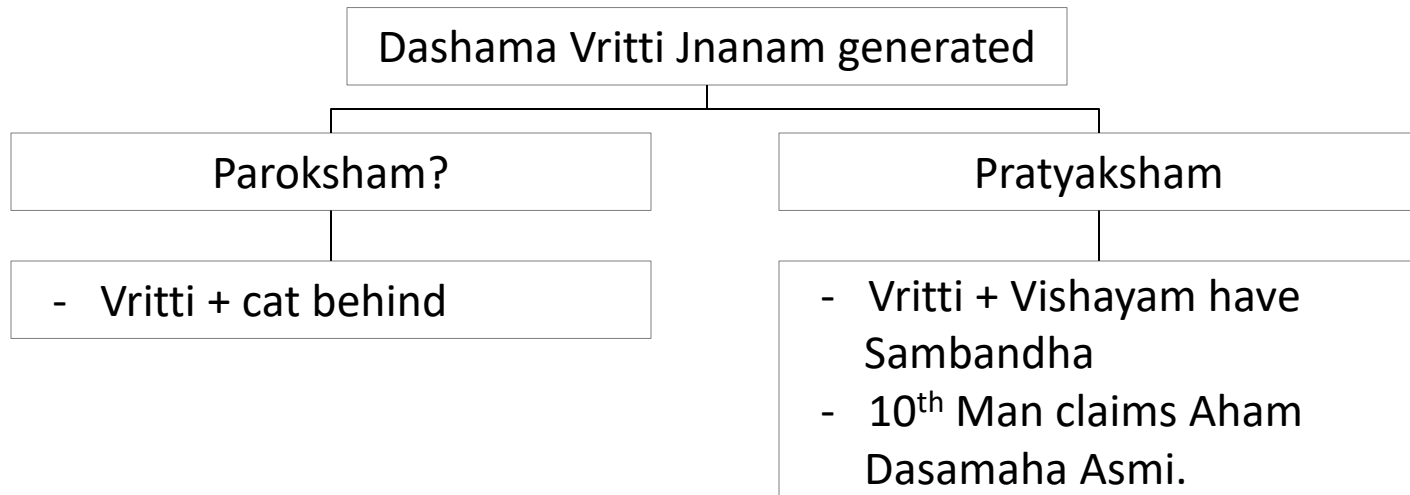
- Shabda generates Vritti Jnanam and Vritti Vishaya Sambandha.

Example : 10th Man

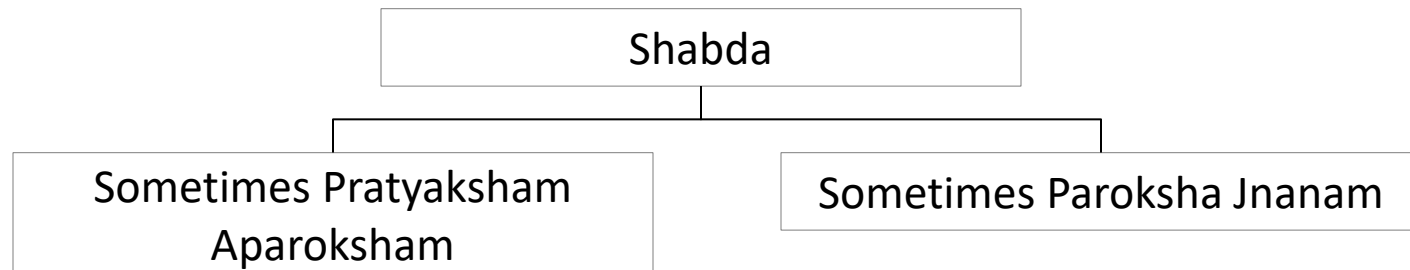
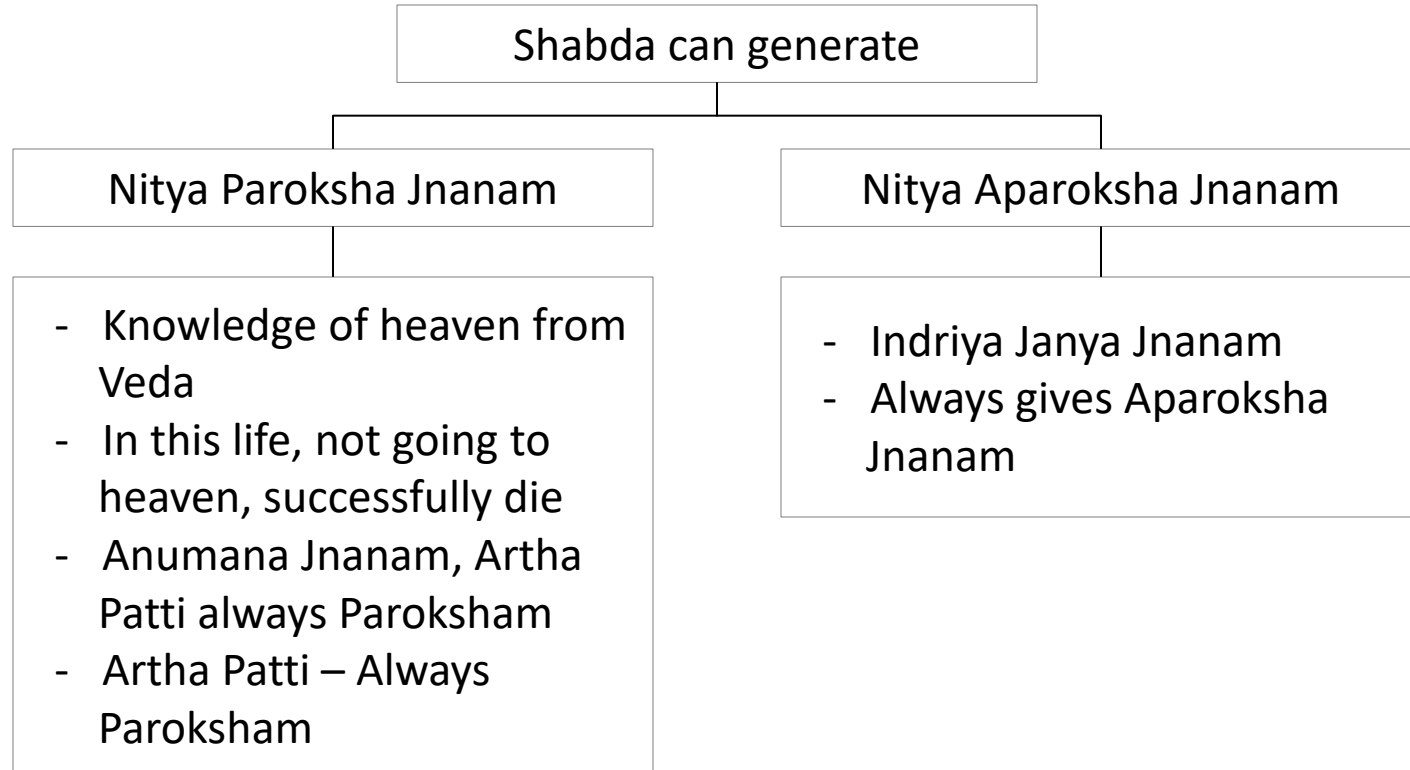
- Body – didn't know I am the 10th.
- Looking for 10th.
- We don't know we are Brahman like 10th man.
- Panchadasi – 7th Chapter – very elaborately dealt.
- Aham Dashamaha – Body did not know.

Guru :

- Tvam Dasamaha Asmi



- Dashama Vritti + Dashama Vishaya – no distance, beyond sense organs.
- Knowledge generated by Shabda = Pratyaksha Jnanam, Aparoksha Jnanam.
- It is certainly not Paroksha Jnanam.



- Don't conclude Pratyaksha or Paroksham.

Blunder :

- Upanishad = Shabda Pramanam.
- They have concluded, Shabda Pramana can always give only Paroksha Jnanam, Svargavatu... or cat Vatu – Marjara Vatu.

Conclude :

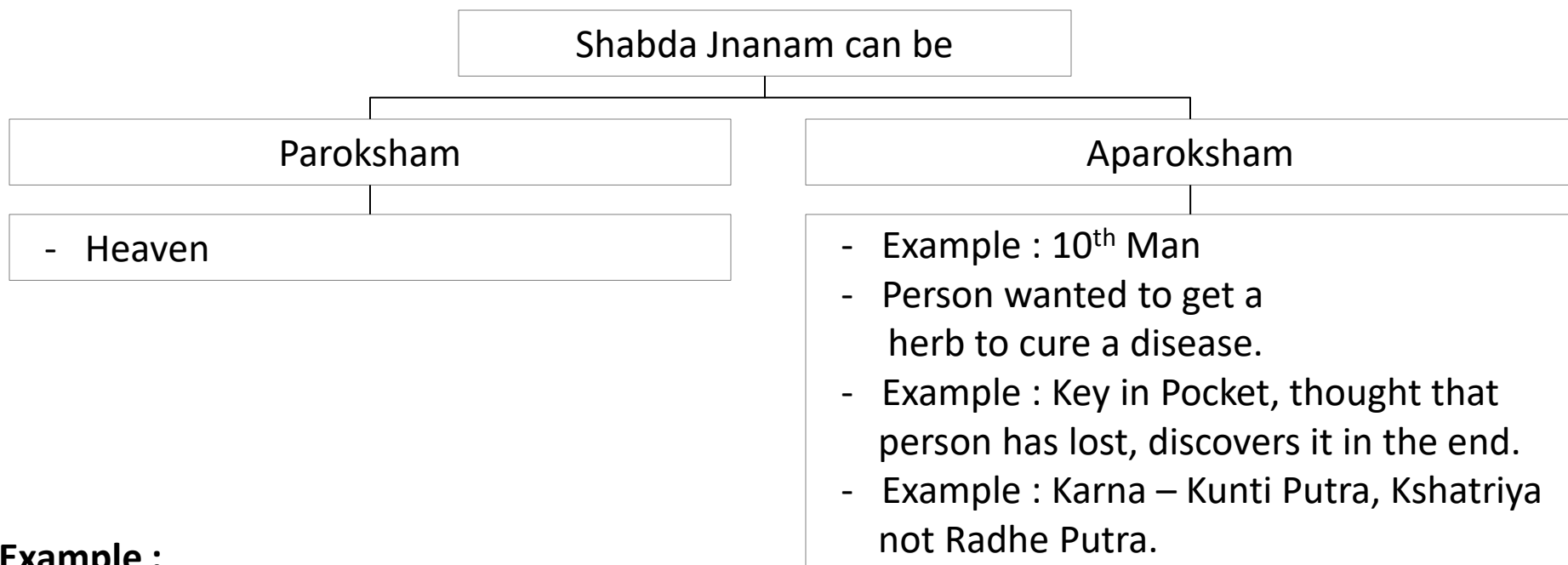
- Shabda Jnanam Paroksham
- Epistemological blunder.

Wrong Conclusion :

- **After class, I have only indirect knowledge.**
- Wrong conclusion – wrong notion, Shabda Jnanam always give Paroksha Jnanam, any amount of attending Vedanta class, will say I have Paroksha, book, intellectual knowledge.
- Seek special blessing.
- Go to Nirvikalpaka Samadhi.

Wrong Conclusion :

- My Vritti will contact Brahman in that Avastha, will get Brahma Anubhava, bliss, through Sahasra Chakra through spoonful of Amrutam.



Example :

- Searching on the herb but standing on the herb.
- This is herb which cures disease.
- Shabda produces Vritti
- Vritti – Vishaya Sambandha is there.
- It is already there.
- Herb knowledge = Shabda Janya Aparoksha Jnanam only.
- “Aham Dashamaha Vritti” – generated by Shabda Pramanam.
- Dasha Vritti before... Kutra Dashamaha?
- That Vritti has connection with Vishaya – 10th man – Aham Dashama Akara iti Vritti.
- Shabda can generate Vritti – Vishaya Sambanda.

- Tasmāt Shabda Janya Dashama Jnanam api Pratyaksha Eva.
- Indriya Janya Pratyaksham – We know
- Shabda janya Pratyaksham – Discussed
- Sakshi Pratyaksham... hereafter

(I) Aindriyaka Pratyaksham	(II) Shaabda Pratyaksham	(III) Sakshi Pratyaksham
- Indriya Janyam	- Shaba Prama Janyam	- Abhasa Janyam

- Hinted in topic 65.

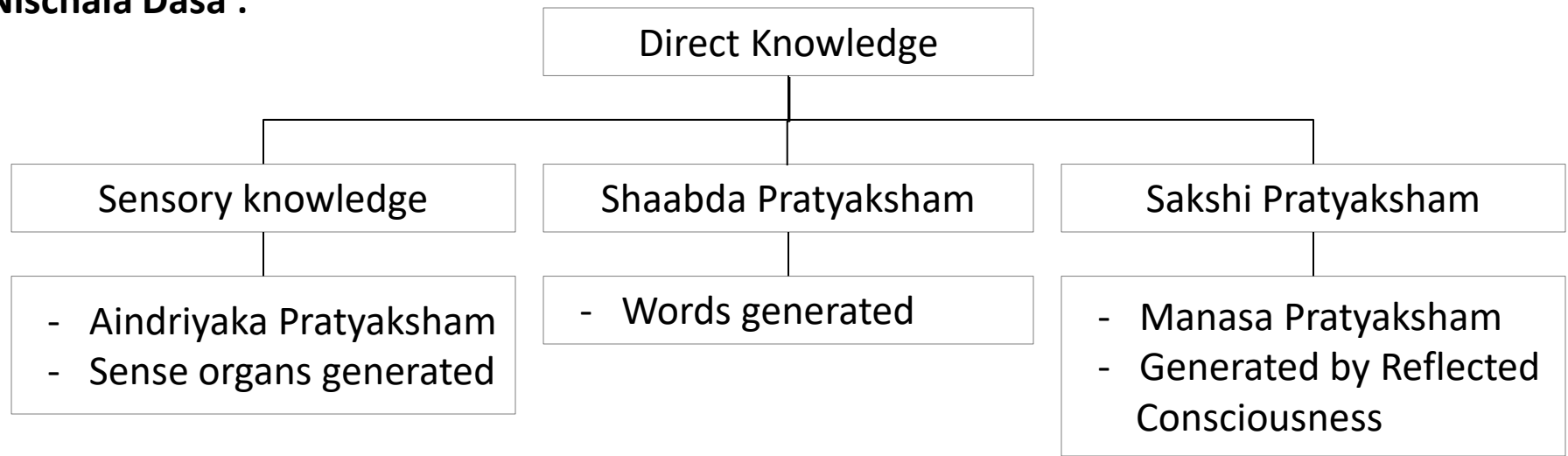
Revision (172) :

Topic 224 :

Tattvadrushti :

- Whether direct knowledge of Brahman is possible?
- In all forms of knowledge, objects fall within range of sense organs.
- Sensory operation is involved.
- Sensory knowledge alone is called direct knowledge.
- Brahman does not fall within range of sense organs.
- Therefore Brahma knowledge is not possible.
- Therefore direct knowledge not possible, liberation not possible, indirect knowledge possible (useless).

Nischala Dasa :

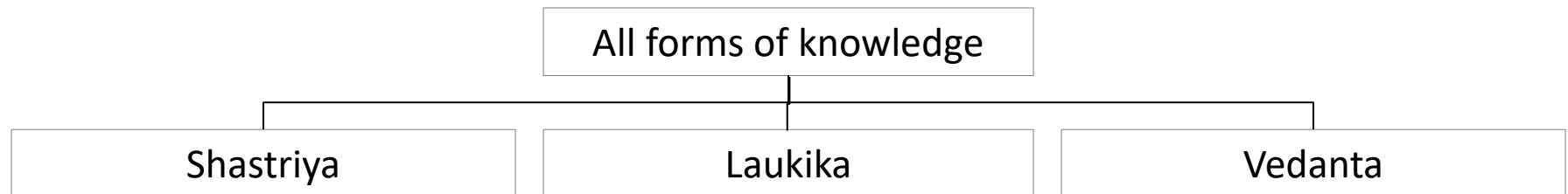


- Brahma Jnanam treat differently.
- Aindriya Pratyaksham – well known, Shabda – Sparsha – Rupa – Rasa – Gandha.

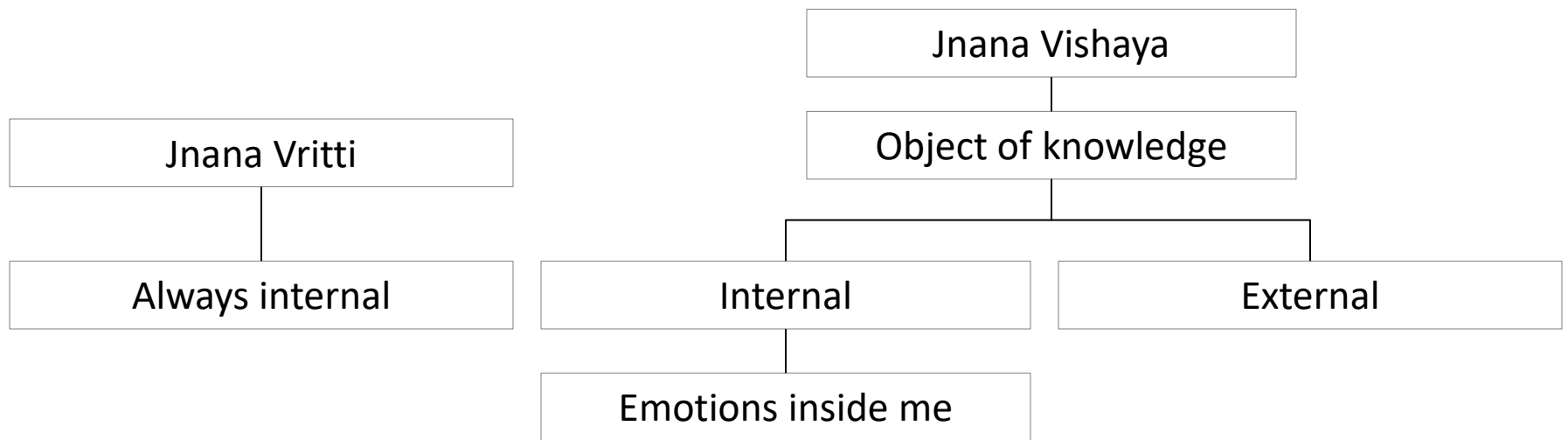
Definition of direct knowledge :

Example :

- Geminini, Shivaji – Ganeshan do you know?
- Jnana Vritti and Jnana Vishaya come in contact.

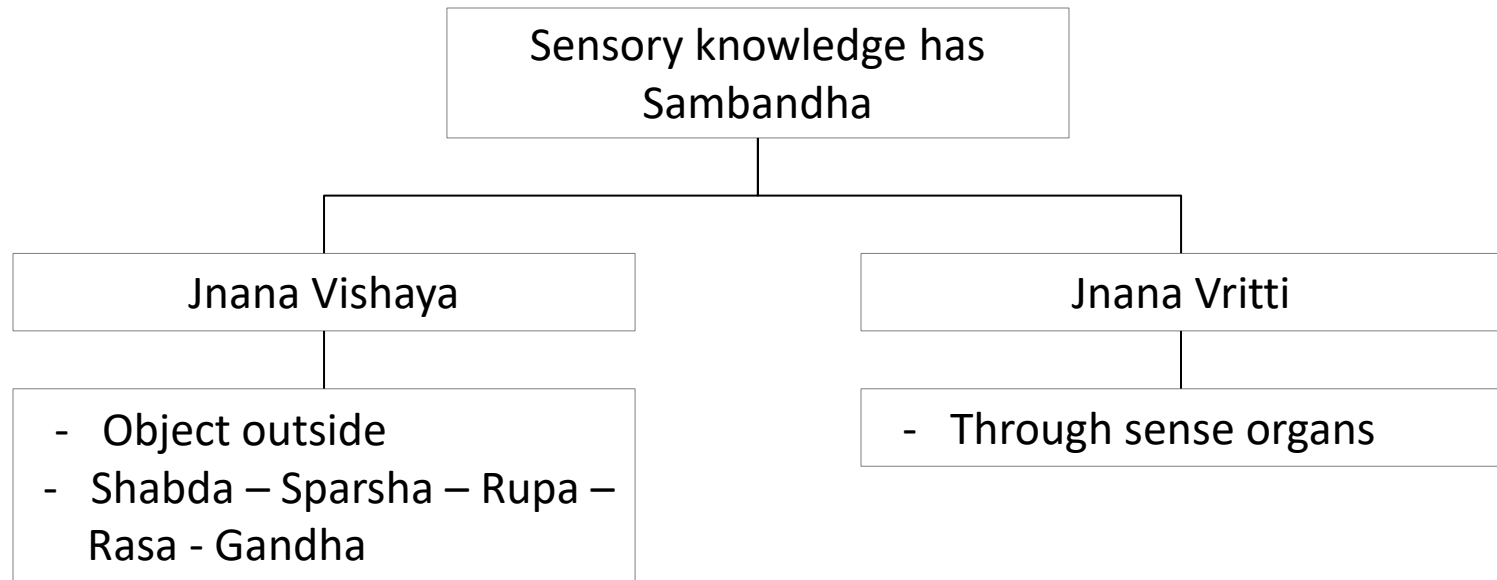


- Is in form of thought – Jnana Vritti.
- Without object of knowledge – Jnana Vishaya no knowledge.



- Yatra Jnana Vritti, Jnana Vishayaho Sambanda Vartate, Tatra Jnanam – Pratyaksham Bhavati.

I)



Dakshinamurthy Stotram :

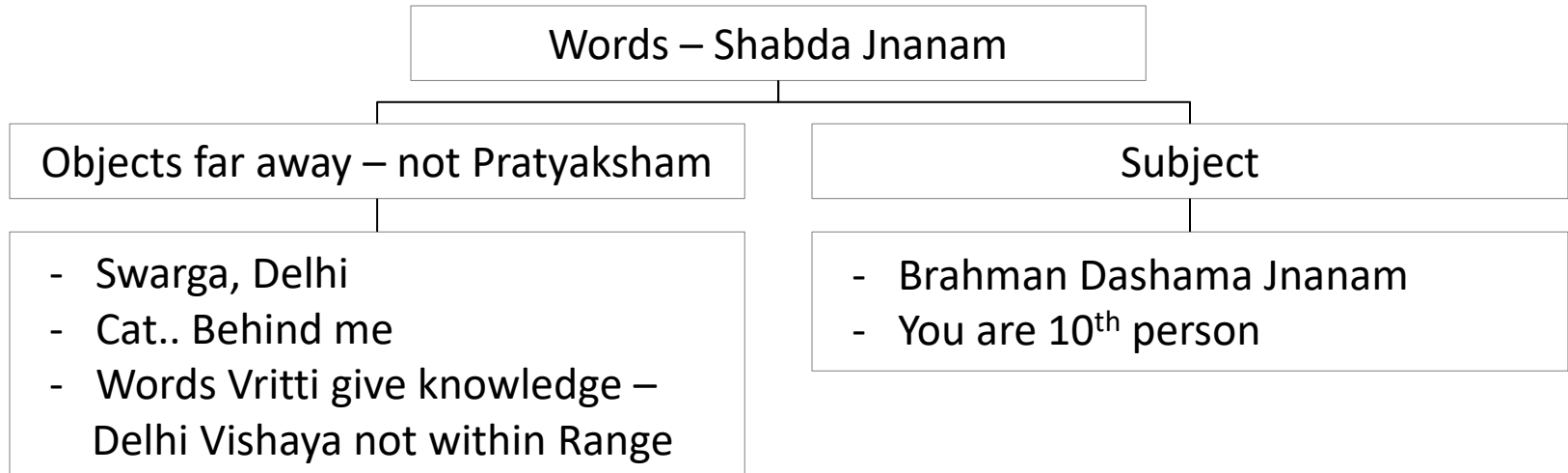
नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānaṃ yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastaṃ jagat
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Sambandha possible through Gateway of sense organ.
- Aindriyaka – Indriya Janyam Pratyaksham.

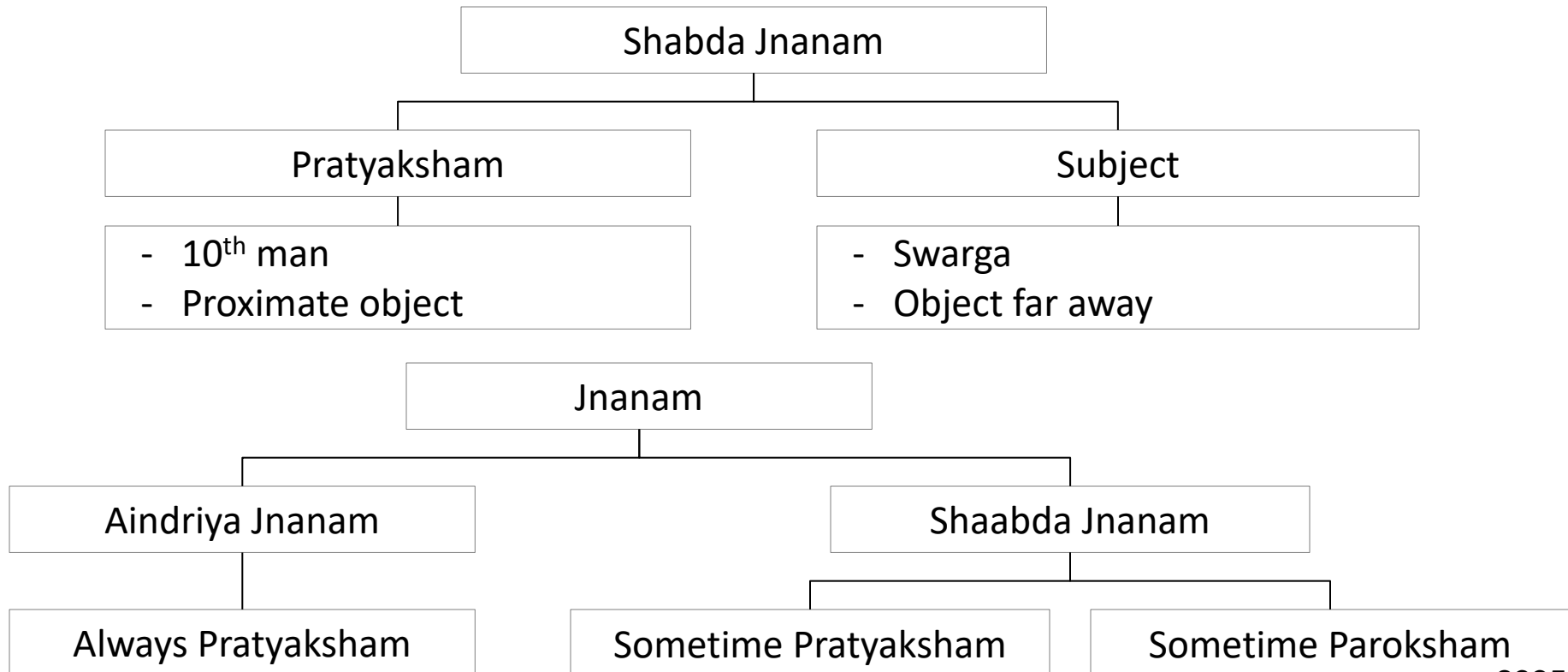
II) Shabda Pratyaksham :



- Indriya does not contact events in Delhi.
- Jnana Vritti + Jnana Vishaya - Sambandha is not there.

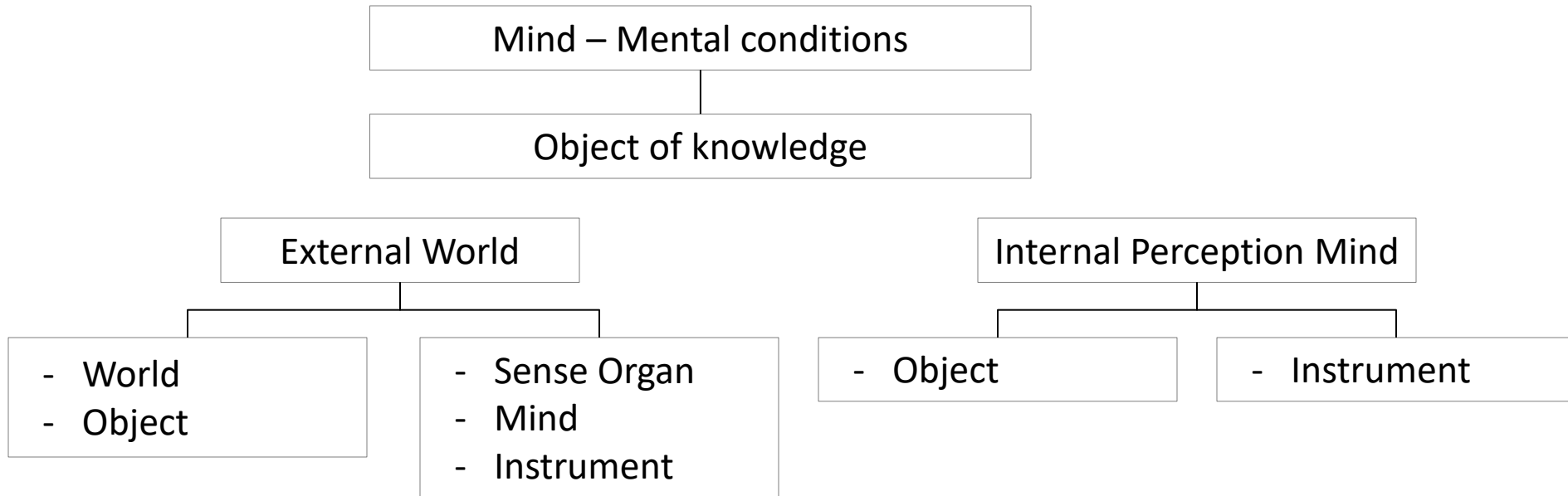
Kunti : in Mahabharatha

- You are not Radheya but Kunti Putra.
- Jnana Vritti and Jnana Vishaya Sambandha is there.
- Aham Kaunteya – Vritti and Vishaya Sambandha is there.
- Vishaya – Vritti – here and now.
- Vritti generated by Shabda Pramanam, not Pratyaksha Pramanam.

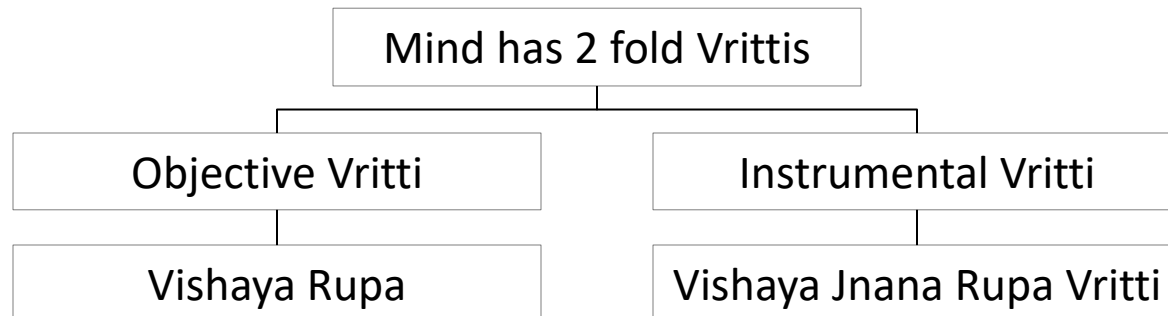


III) Sakshi Pratyaksham – Manasa Pratyaksham :

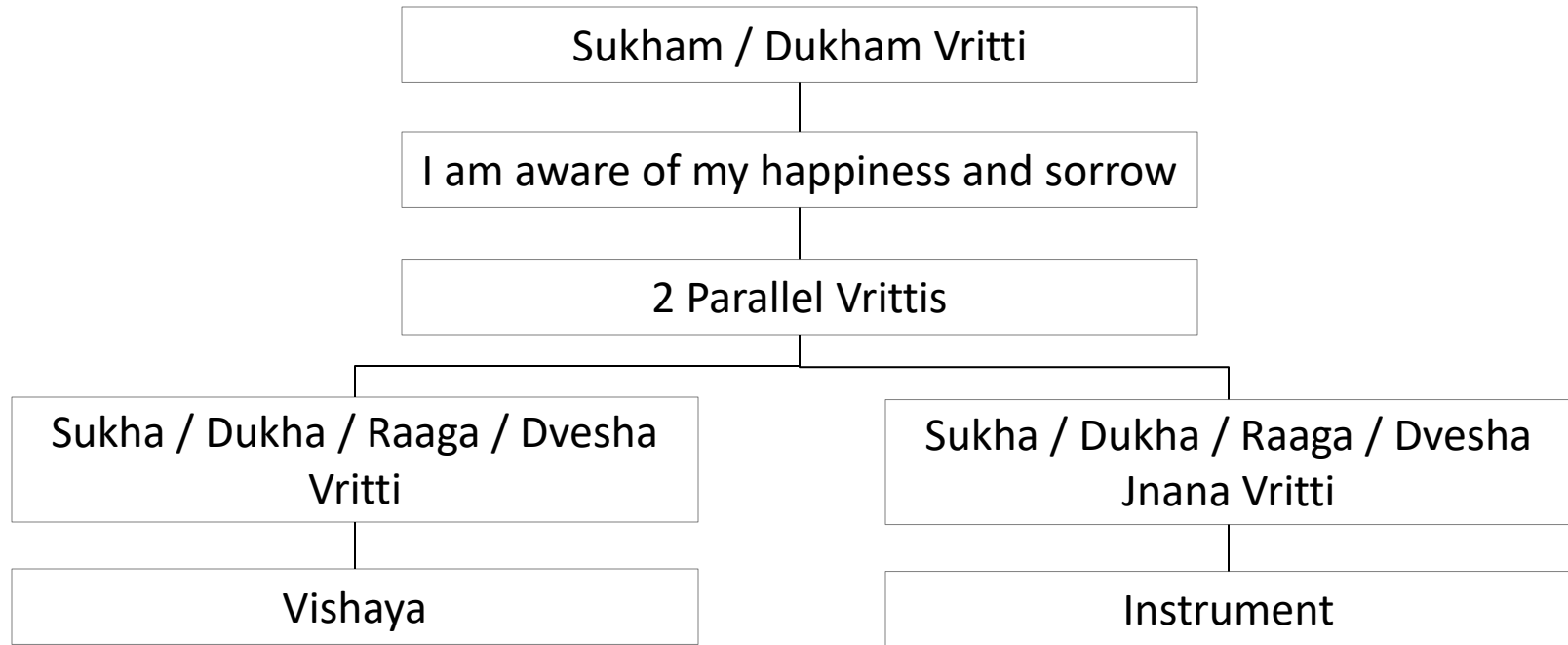
- Aware of our own internal mental condition.



- In internal perception, mind, plays double role of object and instrument, unique concept.
- In knowledge of mind, it plays as object and instrument.
- Referred in topic 65.



- In all internal perceptions, 2 parallel Vrittis are there.



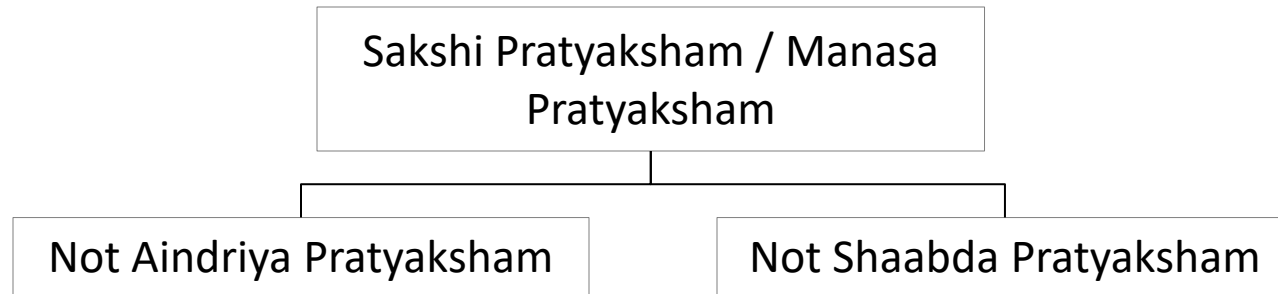
- Vishaya and Vishaya Jnanam both Vrittis.
- Jnana Vritti and Jnana Vishaya both always in contact.
- All internal perceptions are Nitya Pratyaksham.
- Jnana Vritti + Jnana Vishaya (Sukha – Emotion is Vritti)



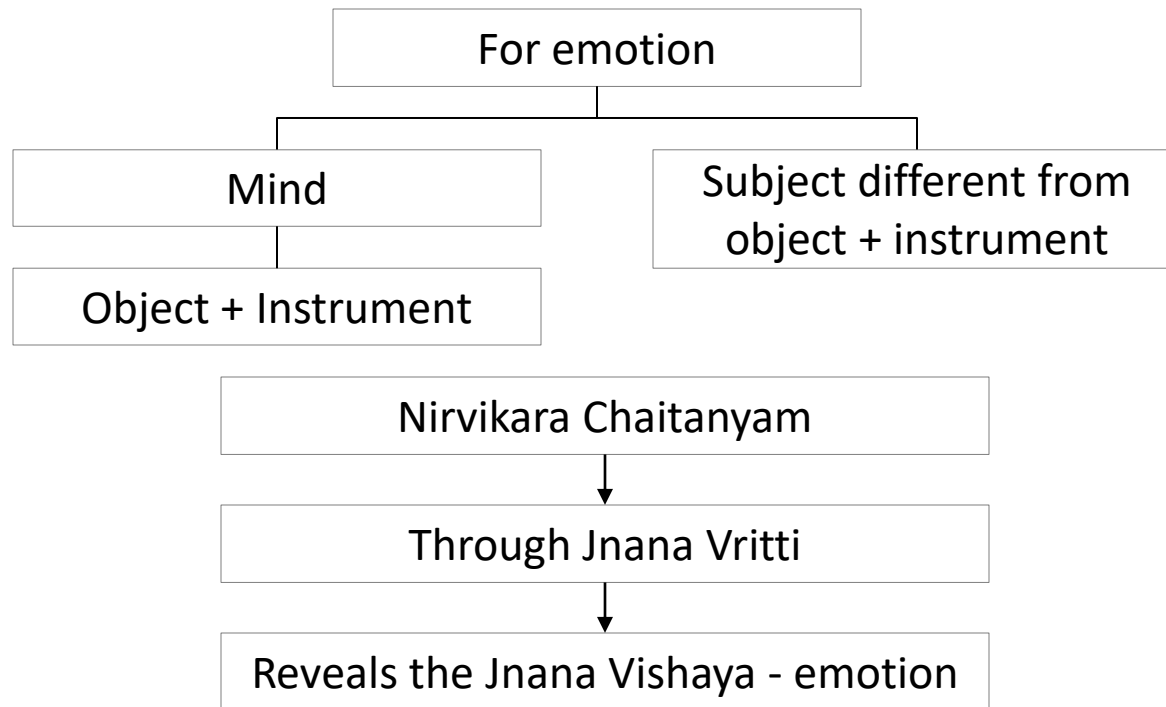
Emotion - knowledge also Vritti

- Knowledge + emotion in permanent contact.
- Nor Aindriya Pratyaksham – No sense organ used, no external Shabda from Guru required to say – you are happy now.

- Now not understand – unhappy.



- Mind – object + instrument, subject must be other than object + instrument.



Drishti Srishti Vada



- I observer, alone exist – nondual Brahman
- World is Mithya – 3 Shariram / 3 Avastha / 3 Koshas

Satyam



Mithya



Binary Format



For Senior Student

Jiva / Jagat / Ishvara



Δ format



For Junior Student

- All internal perceptions are called Sakshi Pratyaksham.

तथैव प्रमातरि सुखदुःखाद्युत्पत्तिकालेऽन्तःकरणस्य वृत्तिः सुखाकारा दुःखाकारा च भवति ।
तया वृत्त्या सह सुखदुःखादेः सम्बन्धो जायते । तस्मात्सुखदुःखादेर्ज्ञानं प्रत्यक्षम् इत्युच्यते ।
पूर्वोक्तोत्पन्नसुखदुःखादेर्नाशानन्तरं यदा पुरुषस्य तादृशसुखदुःखादिज्ञानं जायते तदा
सुखदुःखाद्याकारा अन्तःकरणवृत्तिरुदेति । किन्तु तस्या वृत्तेर्नष्टसुखदुःखादिना सम्बन्धो
नास्ति। अतस्तज्ज्ञानं स्मृतिरूपम्, न प्रत्यक्षरूपम् ।

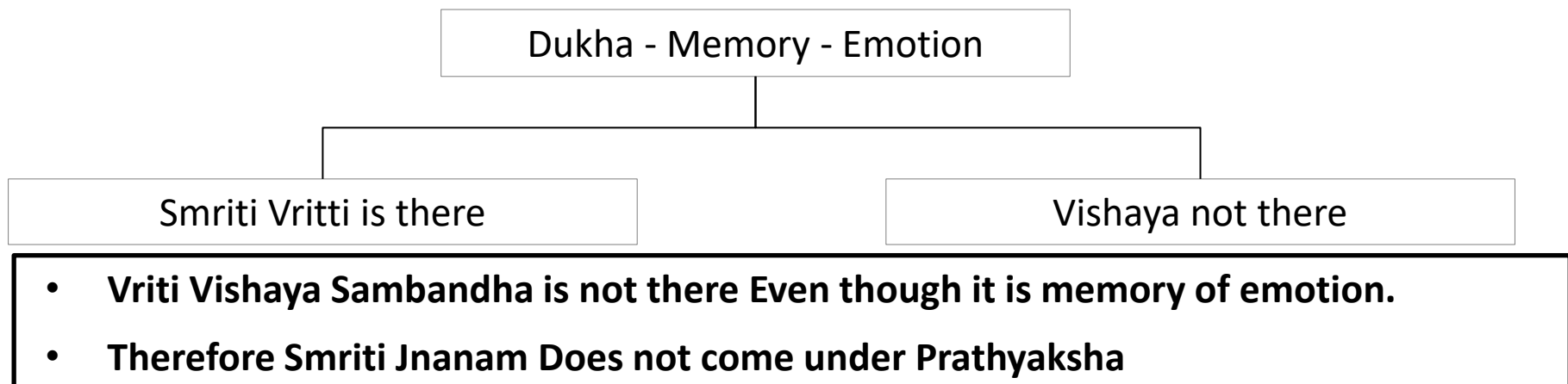
- As in previous 2 Cases, in the Pramata, individual.

Chaitanyam	Chaitanyam
<ul style="list-style-type: none"> - Mind ← Viseshanam - Pramata - I - Includes Mind 	<ul style="list-style-type: none"> - Mind ← Upadhi - Mind excluded in meaning of word I = Sakshi

- In the mind, when Sukham, Dukham rise in vritti Rupena, Vritti Utpatte kale, without any effort, Sukha jnana rises
- When pleasure rises, knowledge of pleasure does not require a separate effort.
 - Got happiness - At 8:00 p.m.
 - Got knowledge - I am happy At 8:00 p.m.
- Shuka Kara, Dukhakara - Antahkarana jnana Vritti
- Parallel rises = Sukha jnana Vritti

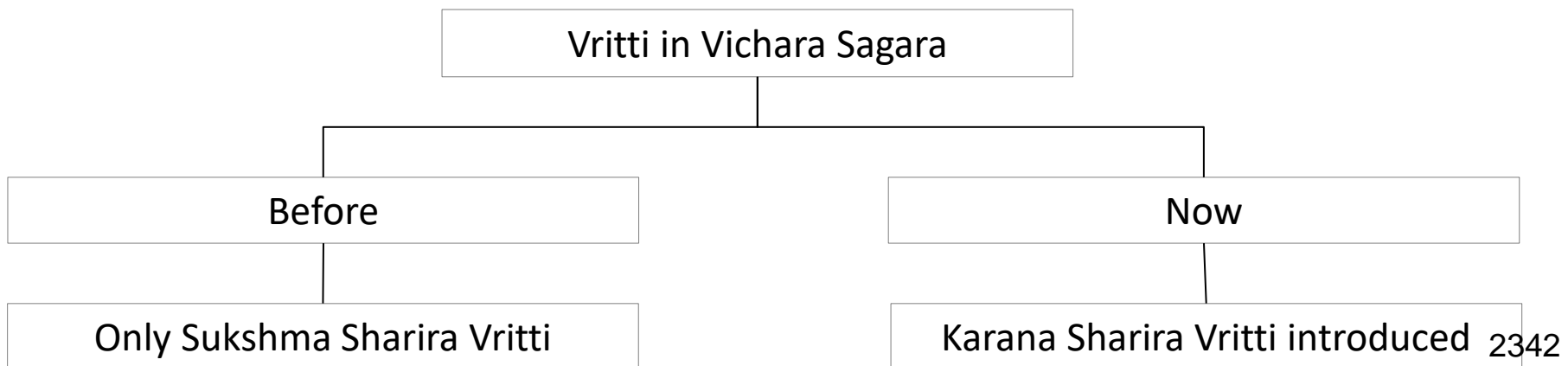
Dukha Vritti	Sukha Jnana Vritti
<ul style="list-style-type: none"> - Non Sattvika - Vishaya Vritti - Tamo Guna 	<ul style="list-style-type: none"> - Parallely Rises - Sattvika Vritti - Sattva Guna - Has Sambandha with Jnana Vishayam, Sukha Vritti

- Both take place in Mind Simultaneously, Vritti and Vishaya Sambandha condition for Pratyaksham is fulfilled
- Therefore, always emotions are Pratyaksham
- No Paroksha emotion knowledge, indirect knowledge of emotion is possible only in the case of others emotions
- Look at your face, infer emotion is Paroksha emotion
- My Emotions for always Pratyaksham only
- Suppose sorrow is gone, I am very happy, bought house, Disturbance gone, happy emotions are there.
- If I remember past sorrow, how I struggled to go from one place to another, collecting money... Talking of past sorrow, Nashta Dukham.
- Dukha Vritti is there in form of memory Vritti but Dukha Vishaya is not there, I am smiling.

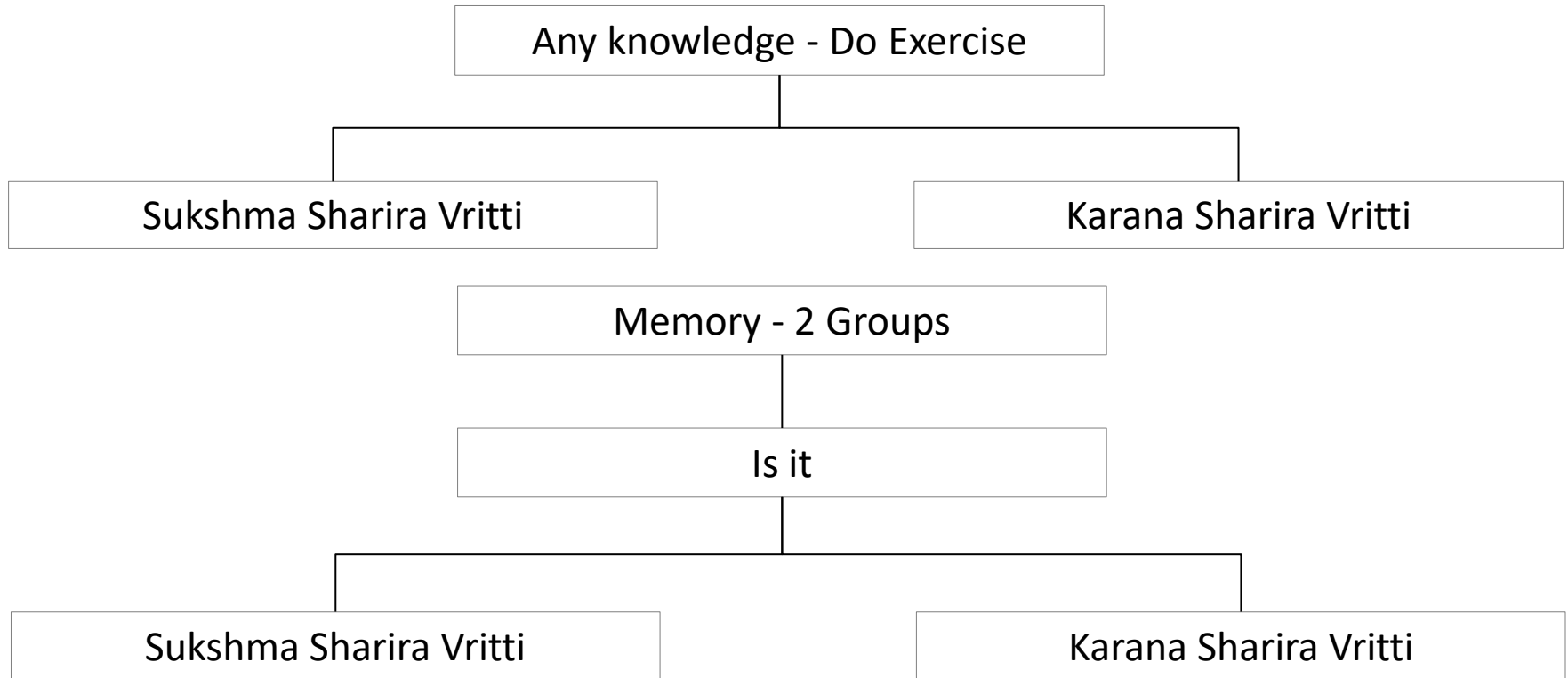


Dukha Kara Vritti is there :

- Called memory Vritti
- After emotion is gone, when there is Awareness of Sukham, Dukham, there is awareness vritti, but not in Association with emotion.
- Gone Sukham - Sambandha is not there
- Emotion memory - Not Pratyaksham
- Smriti Rupam - Jnanam not Pratyaksha Rupam



i)



ii) What should be name of emotion Pratyaksham?

- It does not come under Aindriyakam or Shabda
- Dream - Experience our own mind with our mind

World / Vishaya	Instrument
Mind	Mind

What should be Name?

- Sakshi or Manasa Pratyaksham or Sakshi Bhasyam.

यद्यप्यन्तःकरणधर्माः

सुखदुःखादयः

साक्षिभास्यास्तथापि

सुखाकारदुःखाकारान्तःकरणवृत्तिद्वारैव साक्षी सुखदुःखादीन् प्रकाशयति ।
साक्षिभास्यपदार्थमपि साक्षी वृत्तिमपेक्ष्यैव प्रकाशयति । तथा हि, शुक्तिरजतं साक्षिभास्यमेव ।
तत्रापि साक्षी अविद्यावृत्तिम् अपेक्ष्यैव रजतं प्रकाशयति । परन्तु सुखदुःखादिप्रकाशने
अन्तःकरणवृत्तिः साक्षिणः सहायभूता । मिथ्यारजतादिप्रकाशने अविद्यावृत्तिः साक्षिणः
सहायभूता । इत्थं साक्षिभास्यपदार्थज्ञानेऽपि वृत्तिरावश्यिकी । सा
वृत्तिर्यत्रेन्द्रियादिबाह्यसाधनाजन्या तत्र तस्या वृत्तेर्विषयः साक्षिभास्य इत्युच्यते ।
सुखदुःखादिविषयकवृत्तौ बाह्येन्द्रियादिकं न कारणम् । अपि तु सुखाद्युत्पत्तिसमये
साधनान्तरापेक्षां विनैव सुखाकारा दुःखाकारा चान्तःकरणवृत्तिर्जायते । तस्यां वृत्तावारूढः
साक्षी सुखदुःखादीन् प्रकाशयति । अतः सुखदुःखादिकं साक्षिभास्यम् इत्युच्यते ।

- Generally mind is Sakshi Basyam
- Mind is revealed by Sakshi

- **Mind is object of our experience, mind is known object, we are aware of mind and it conditions.**
- **Mind is an intimate object**
- **We commit mistake of taking it as integral part of ourself.**

Vedanta points out :

- Mind is an instrument not subject of experience
- Mind becomes object of experience

How mind is known by us?

- I know the Mind

I know	Mind
What is meaning? Sakshi Chaitanyam	Object

- Mind gets revealed when I Sakshi Chaitanyam give Chid Abhasa to the mind.
- Because of Sanidhyam, mind gets sentiency, reveals without effort.

- **I - Sakshi - Reveal Mind instantaneously by Providing Chidabasa.**

Mind	I = Sakshi = Original Consciousness enclosed within the Mind
Object	Subject

I know	Mind
- Subject - Sakshi	- Object

Question :

- For the Sakshi to illumine the Mind, does it Require instrument or not?
- Here we talk of Subject, Object only.

ND :

i) :

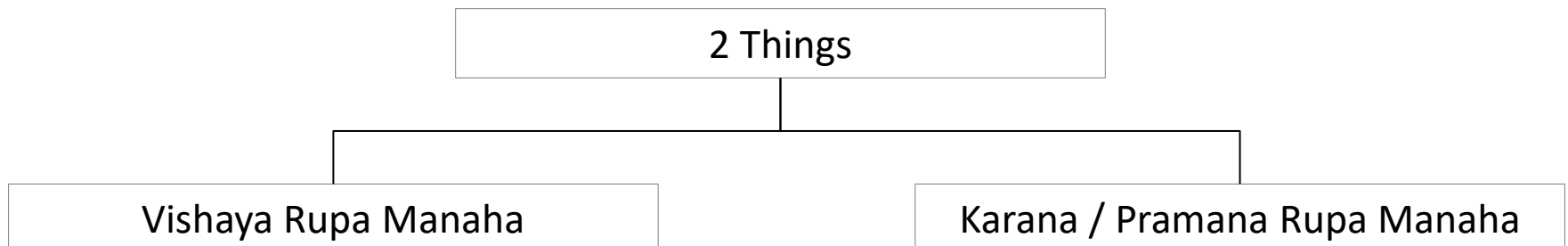
- There must be instrument, without instrument, nothing happens.

I know	Mind
- Subject	- Instrument and Object - Inside only Mind

- Mind Plays Dual Role Object and Instrument

Sakshi Reveals the Mind with the Mind

- Whenever we say Sakshi Basyam we must Sakshi reveals the Mind through the instrumentality of the Mind.
- Therefore, Accept 2 Parallel Vrittis.



- Even though conditions of the mind - Pleasure, pain etc... Are Sakshi Basyam, illumined by Sakshi.
- They are different types of Vrittis
- Similarly, Dukha Kara vritti exists

Message :

- **Pure consciousness cannot reveal anything**
- If no mind or object, pure consciousness can't be Revealer of anything
- In the presence of the mind - Object, Sakshi becomes revealer

How it becomes revealer? through the Vritti :

- Sukha Kara - Dukha Kara Vritti Dvara, through the instrumentality of the mind, Sakshi reveals.
- Sakshi called Pramata when you include instrument also in the Sakshi
- Mind (instrument) and Sakshi

One Consciousness called

Sakshi

- Mind is an instrument and Object
- Exclude Mind in I
- Mind not included in the Subject
- Consciousness excluding Vishaya and Jnana Vritti, Reveals with the Instrument

Pramata / Subject

- Mind is Object and Instrument
- Include Mind in the Subject - I

- **Anything illumined by Sakshi, will require the Relevant Vritti.**

Why can't we Say

Mind reveals the Mind itself

- One part of Mind reveals another Part of Mind
- Dispose Sakshi
- Mind as Subject and Object

Why we Say

- Sakshi reveals Mind through Mind
- Why introduce Sakshi

- In the Absence of Original Consciousness, there is no Reflected Consciousness.

Sun is more useful	Moon is more useful
During Day, don't require light, unnecessarily Sun is shining	In the night, when everything Dark, Moon illumines

- Mind is Savayavam - I am the wiper and wiped hand
- One part of Mind reveals another part - Why introduce Sakshi?

Answer :

- **In the absence of Chaitanyam, Mind is Jadam**
- If Original Consciousness is not there, why can't mind be sentient because of Chidabasa?
- Mind has Chidabasa, is sentient now.
- One part of sentient Mind reveals another part of sentient Mind with the help of Chidabasa

Why Sakshi required? How Chidabasa without Sakshi?

- We don't say Chid-Abhasa Sahita Mind reveals Chidabasa Sahita Mind.
- Chit by its presence reveals mind with the help of the mind
- Mind is an object and instrument, Sakshi reveals by providing Chidabasa, automatically gets revealed
- Sakshi Pratyaksham - Mind - Predominantly.

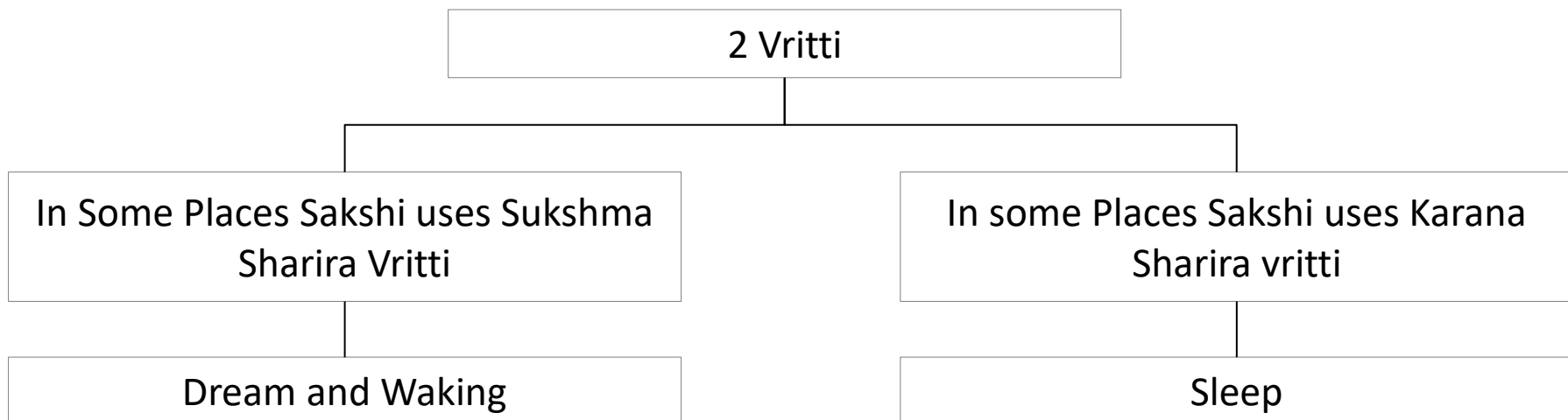
- Chidabasa Sahitam mind reveals Mind then it is called Manasa Pratyaksham compromised expression.
- Real term : Sakshi Pratyaksham
- Appreciate Role of Sakshi

• Don't Drop Sakshi, Vedanta will not work, come to Sakshi then only Sakshi - Brahma Aikyam can be revealed

- Brahman can be known only in the form of Sakshi, not in any other form
- Instead of saying Manasa Pratyaksham, learn to say - I reveal the Mind and I am the Sakshi.

• In dream, I Sakshi reveal the Mind with the help of the Mind.

- I am the Sakshi



- Sakshi Reveals through Sukshma and Karana Sharira vrittis.

Revision 173 :

तथैव प्रमातरि सुखदुःखाद्युत्पत्तिकालेऽन्तःकरणस्य वृत्तिः सुखाकारा दुःखाकारा च भवति ।
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सुखदुःखाद्याकारा अन्तःकरणवृत्तिरुदेति । किन्तु तस्या वृत्तेर्नष्टसुखदुःखादिना सम्बन्धो
नास्ति। अतस्तज्ज्ञानं स्मृतिरूपम्, न प्रत्यक्षरूपम् ।

- Important portion - ND giving fine details of Advaita epistemology

Definition :

- What is epistemology
- That Branch of philosophy which investigates the origin, nature, methods, and limitations of human knowledge.

Human Knowledge

Origin

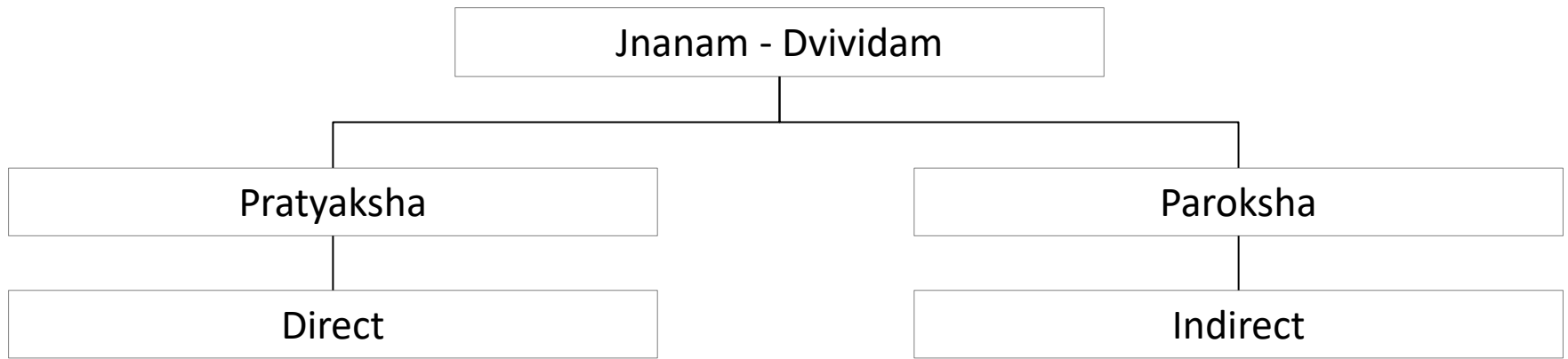
Nature

Methods

Limitations

- Advaitin has its epistemology
- ND Giving fine details of Advaita Epistemology.

i)



ii) Pratyaksha :

- Tattva Drushti Student : Pratyaksha only one type

ND :

- Pratyaksham
- 3 Types
- In all 3 Types, one condition is fulfilled
- Condition is important to Name it Pratyaksham.

- **Designation of Pratyaksham requires fulfillment of Important condition.**

Jnana Vritti	Jnana Vishaya
<ul style="list-style-type: none">- Thought- Jnanam	<ul style="list-style-type: none">- Knowledge- About What

- They must have direct Sambandha
- Yatra Yatra vritti Vishayayaho Sambandha Tadrush Jnanam vartate, Tatra tatra Pratyaksham iti Abhidhiyate (Designated)

- Vritti Vishaya Sambanda - Niyama Vartate
- If this condition is fulfilled in 3 Cases, on what basis you subdivide into three.
- What is common factor for dividing?

Answer :

- Based on instrument that generates Jnanam
- Generative specific instrument, Pratyaksha Jnanam is divided - Pratyaksha Jnanam

i) Aindriyaka - Indriya Pratyaksham :

- Vritti - Vishaya Sambandha is there

Example :

- See the book
- Indriya generates book Vritti, it has Sambandha with book Vishaya.
- Vritti has gone out through the sense organ, to envelope the object

Dakshinamurthy Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Book Vritti and Book Vishaya Sambandha is there, therefore it is designated as Pratyaksham
- It is Indriya Pratyaksham

Example :

- Ghata, Pata, Vriksha, Manushya

ii) Shaabda Pratyaksham :

- Specific instrument which generates Vritti = Words used for knowledge
- Literacy is condition for Shabda Pratyaksham to work

Example :

- Student does not know English has knowledge of sound

illiterate :

Indriya Pratyaksham	Shabda Pratyaksham
Works	Will not work

- Shabda Pratyaksham requires ears and literacy.

Joke :

- Eye Doctor
- Letters big, small - Could not read, illiterate
 - Indriya Pratyaksham - Works
 - Shabda Pratyaksham - Does not work
- Literacy is condition for Shabda Pratyaksham to work
- What generates Vritti? Words
- Pratyaksham because Vritti and Vishaya in contact
- Dashama Tvam Asi
- Rama is president of X Company

Before Introduction :

- Have person knowledge
- Don't know presidency
- This is president of X company

President	Indriyam
<ul style="list-style-type: none">- Shabda Pratyaksham- Through words- Words generate knowledge	<ul style="list-style-type: none">- Reveals person

- Vritti and Vishaya Sambandha is there = Shabda Pratyaksham.

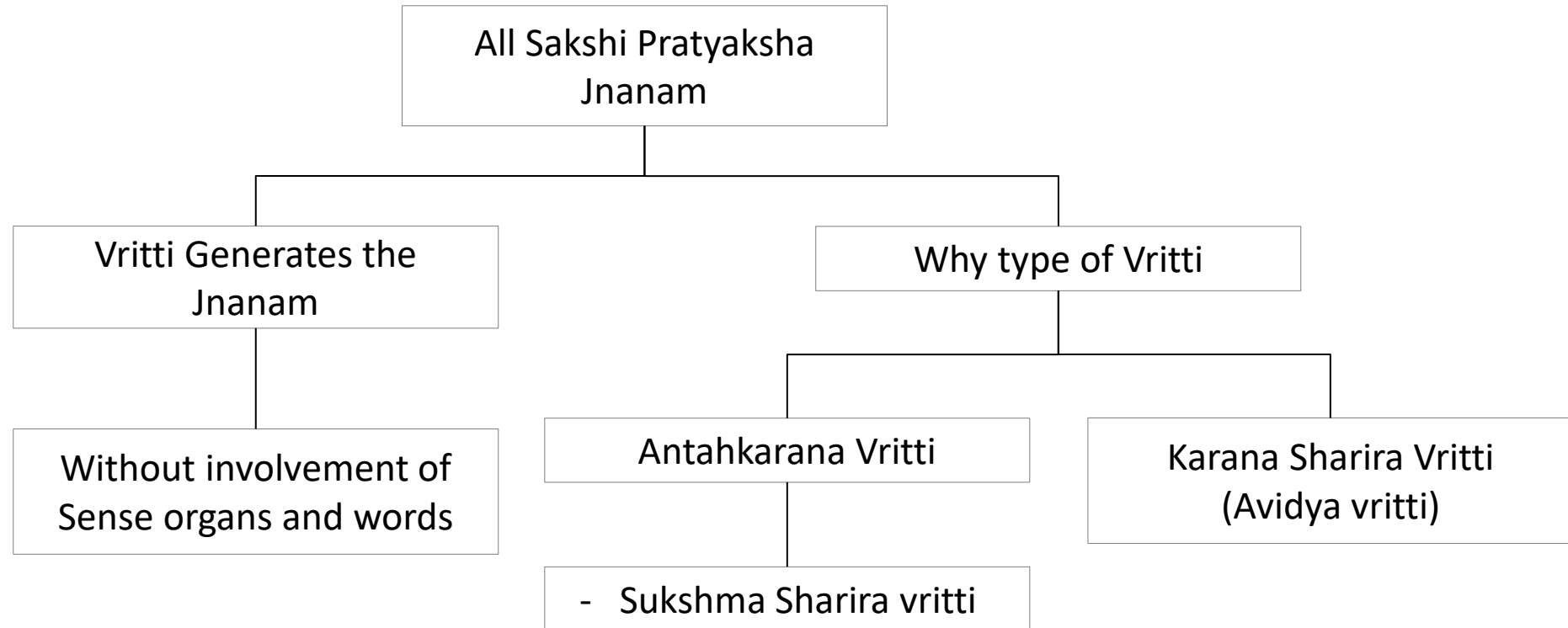
iii) Sakshi Pratyaksham :

- Sakshi Bashyam
- Vritti - Vishaya Sambandha is there

Negative Condition :

- Vritti is not generated by sense organs and Shabda
- Is there some instrument that generates Sakshi Pratyaksham?
- Vritti (thought) Generates Sakshi Pratyaksham.

General Definition of Sakshi Pratyaksham :



- In all Sakshi Pratyaksha Jnanam, Jnanam is generated by either Sukshma Karana Vritti or Karana Sharira Vritti (Avidya Vritti)
- Karana Sharira called avidya in Tattwa Bodha, by heart Tattva body, applied in advanced text like Vichara Sagara.

What is Karana Shariram?

- Anirvachaniyam, Avidya Rupam, Sharira Dvayasya Karana Matram Tat Svarupa Agyanam, Nirvikalpaka Rupam Yad Asti Tad Karana Shariram.
- Sakshi Pratyaksham generated by Antahkarana Vritti / Sukshma Sharira Vritti
- Karana Sharira Vritti / Avidya Vritti without involvement of sense organs or words.

Example :

- Emotions
- Sakshi Pratyaksham

Why?

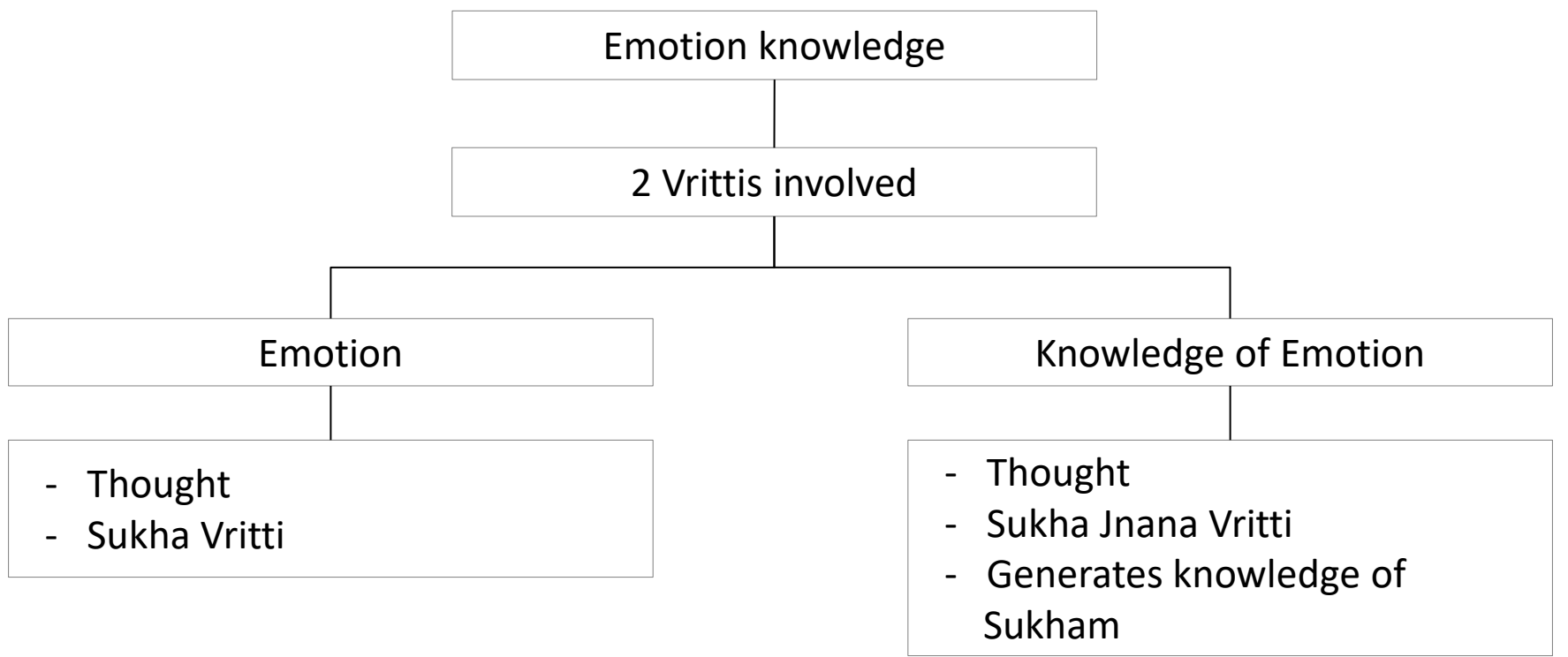
- Knowledge of emotion never generated by sense organs or someone telling me

I can't say :

- I see / Hear them
- My Guru told me about my emotions

How do you know?

- Vritti is involved in different it from emotion knowledge.



- Since sense organs, words not involved, it is called Sakshi Pratyaksham.
- Called Pratyaksham because of Sukha Vritti and Sukha Jnana Vritti

They have Sambandha :

- Jnana vritti and Jnana Vishaya Vritti = Sambandha

Where Karana Sharira Vritti is involved?

यद्यप्यन्तःकरणधर्माः सुखदुःखादयः साक्षिभास्यास्तथापि
 सुखाकारदुःखाकारान्तःकरणवृत्तिद्वारैव साक्षी सुखदुःखादीन् प्रकाशयति ।
 साक्षिभास्यपदार्थमपि साक्षी वृत्तिमपेक्ष्यैव प्रकाशयति ।

- Emotion like Pleasure, Pain etc. are Sakshi Pratyaksham
- Even in Sakshi Pratyaksham
- Sakshi requires emotion Vritti and Jnana vritti for knowledge of emotion
- Emotion alone generates - Sakshi Pratyaksham

Eva :

- Sakshi requires emotion Vritti and emotion Jnana Vritti
- Page 43 - Topic 65 - Discussed Earlier

Finer Detail :

तथा हि, शुक्तिरजतं साक्षिभास्यमेव। तत्रापि साक्षी अविद्यावृत्तिम् अपेक्ष्यैव रजतं प्रकाशयति। परन्तु सुखदुःखादिप्रकाशने अन्तःकरणवृत्तिः साक्षिणः सहायभूता । मिथ्यारजतादिप्रकाशने अविद्यावृत्तिः साक्षिणः सहायभूता। इत्थं साक्षिभास्यपदार्थज्ञानेऽपि वृत्तिरावश्यिकी । सा वृत्तिर्यत्रेन्द्रियादिबाह्यसाधनाजन्या तत्र तस्या वृत्तेर्विषयः na साक्षिभास्य इत्युच्यते। सुखदुःखादिविषयकवृत्तौ बाह्येन्द्रियादिकं न कारणम् । अपि तु सुखाद्युत्पत्तिसमये साधनान्तरापेक्षां विनैव सुखाकारा दुःखाकारा चान्तःकरणवृत्तिर्जायते । तस्यां वृत्तावारूढः साक्षी सुखदुःखादीन् प्रकाशयति । अतः सुखदुःखादिकं साक्षिभास्यम् इत्युच्यते ।

Important Paragraph :

2 Types - Sakshi Pratyaksham Jnanam

Sukshma Sharira vritti

- Knowledge Emotions
- Internal conditions
- Vyavaharika Conditions
- Vyavaharika Satya Antahkarana Dharma

Karana Sharira vritti / Avidya vritti

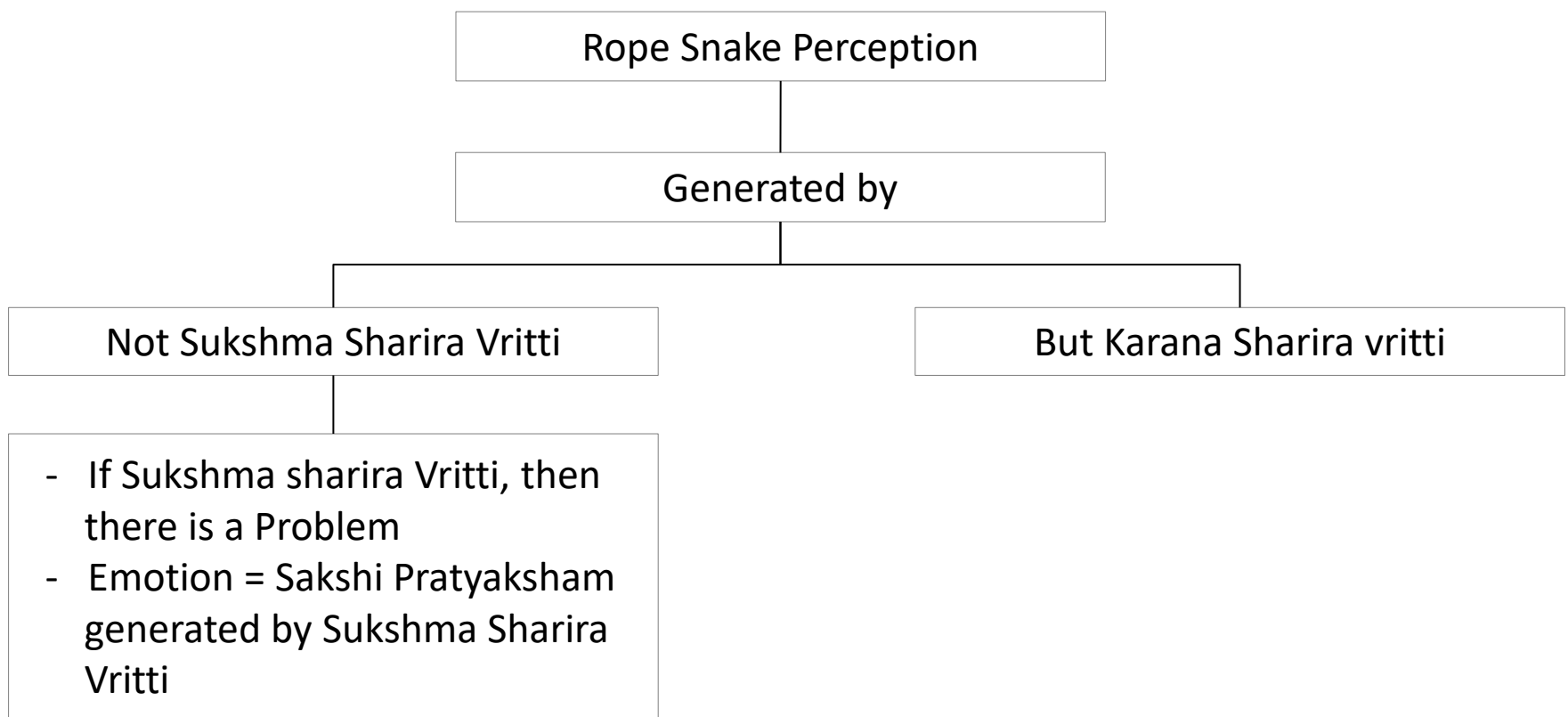
- Rope Snake Jnanam
- Pratibhasika satya
- Mirage water
- Dream

Why we Make such a Differentiation?

- Can Rajju Sarpah Perception be Called Indriya - Sensory perception?

Rope Perception	Rope Snake Perception
<ul style="list-style-type: none">- Sensory / Indriya Perception- No Controversy	<ul style="list-style-type: none">- Not Sensory Perception, but Sakshi Pratyaksham if both Sensory perception, both will come under Vyavaharika Satyam

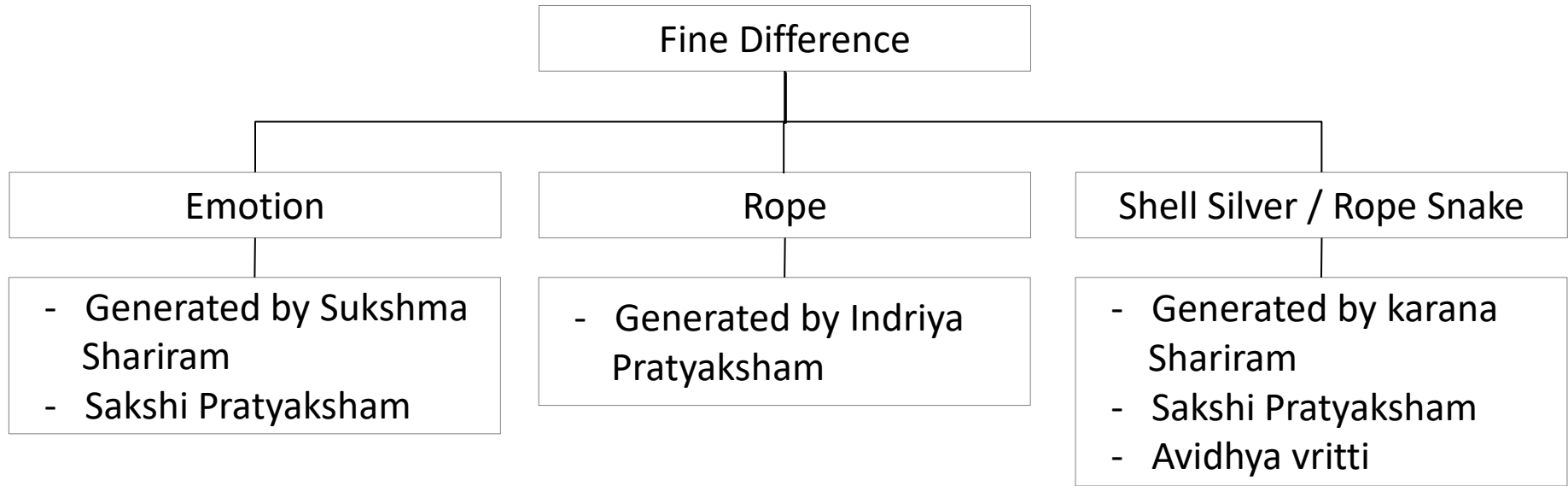
- Both not Sensory Perception.



Emotions	Rope Snake
Vyavaharika Satyam	Will become Vyavaharika Satyam

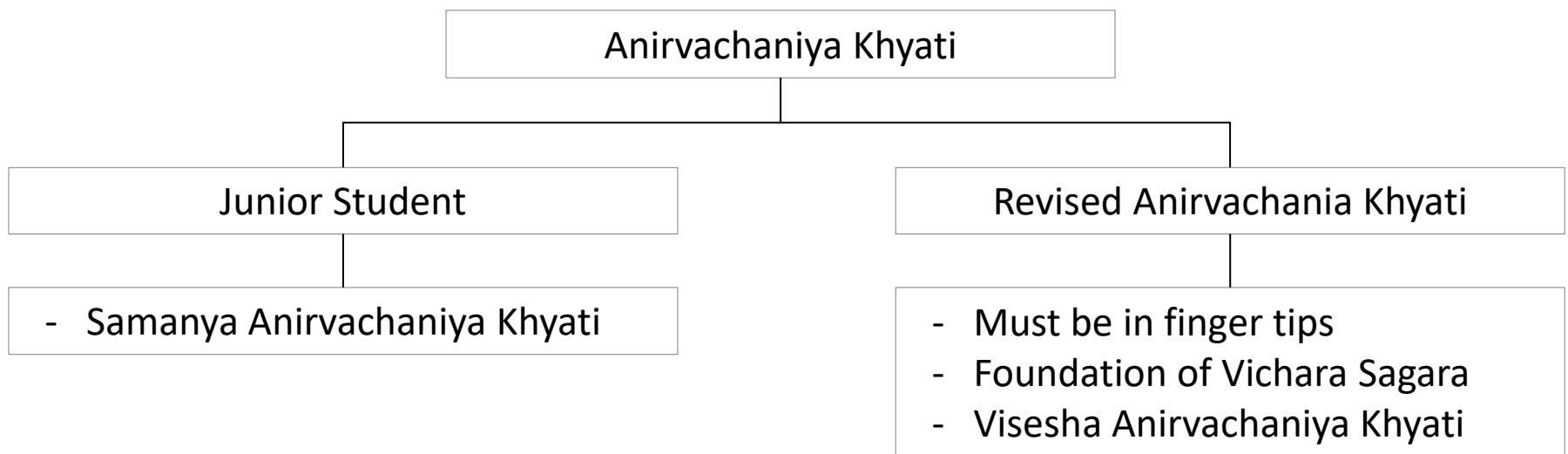
- To differentiate from emotions you have to say, it is Sakshi Pratyaksham but not generated by Sukshma Sharira Vritti but Sakshi Pratyaksham Generated by Karana Sharira Vritti.
- Rope Snake is different from Rope and Emotions also
- Since different from Rope, it does not come under Indriya Pratyaksham but it is Sakshi Pratyaksham.

- Different from emotions, it is Sakshi Pratyaksham generated by Karana Sharira Vritti.



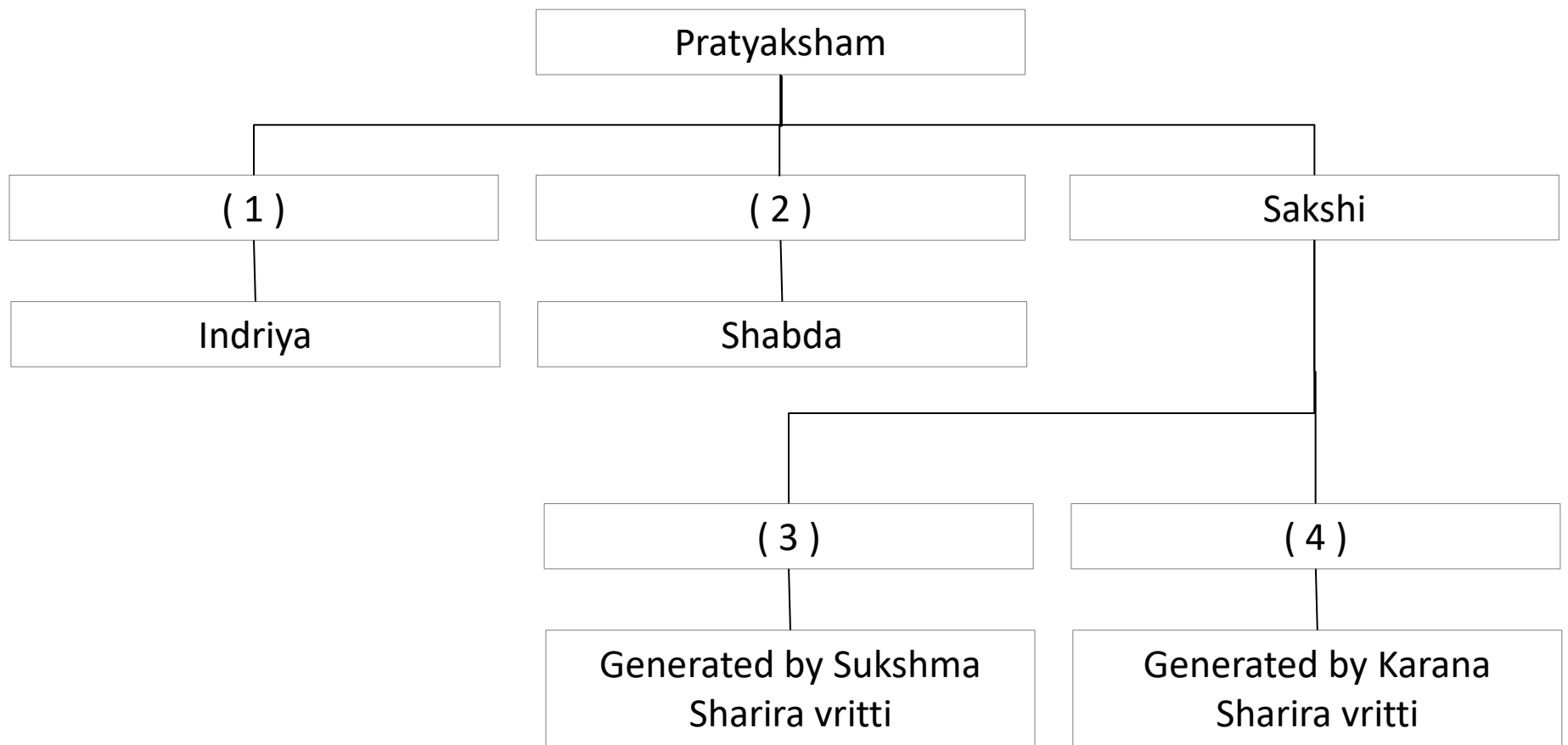
Shukti Rajatam :

- Instead of Rope - Snake, takes shell - Silver
- Sakshi Basyam, Pratyaksham only
- Cannot be like emotions (Vyavaharika Satyam)
- Shell silver = Pratibhaika Satyam type of Vritti must be differentiated
- Vritti (Shell Silver) = Adhyasa
- Artha Adhyasa revealed through Jnana Adhyasa discussed in Anirvachaniya Khyati.
- Vichara Sagara book based on revised Anirvachaniya Kyathi.



- Rajju Sarpa is different from emotions, different type of Vritti.
- When we are aware of happy, Sorrowful thoughts, is also Sakshi Pratyaksham only but it is Antahkarana / Sukshma Karana vritti is the instrument
- Mithya Rajata - Pratibhasika Vritti - Avidya Rupa - Karana Sharira Vritti, Sakshi Pratyaksham.
- Vritti instrument is different
- **In all Sakshi Prathyaksha / Basya Jnanam → Vritti is required**
- **Consciousness can't illumine emotions or the world directly**
- Consciousness requires a vritti other than the emotions to illumine the emotions.
- That vritti, wherever sense organs are involved, it will not come under Sakshi Pratyaksham
- Indriya Janya Jnanam is Indriya Prakasham Bhavati not Sakshi Pratyaksham.

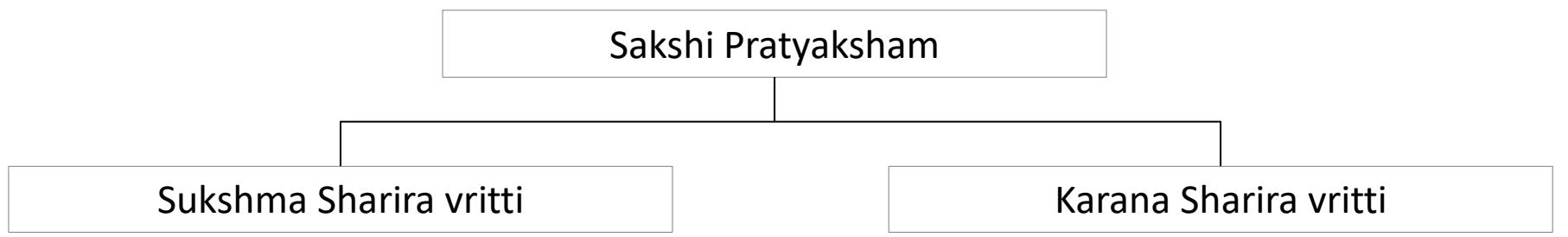
- Whereas emotions (Happy / Sorrow) Sense organs or not involved in the case of emotions are intellectual understanding, not understanding.
- Whenever we get knowledge of emotions, don't require sense organs, or Shabda words.
- Sadhanantaram means, neither sense organs or words are required in the knowledge of emotions.
- There is Sukshma Sharira Vritti
- When emotions are rising, emotion revealing vrittis Simultaneously rise.
- Don't need to put effort separately
- In the case of wall knowledge, effort required, open eyes, turn towards the wall and Mind must be behind the eyes.
- Otherwise the look will be called blank look (Hall and Sense organs are there)
- Words are there, ears open, mind in Music Academy canteen - Effort involved.
- As emotions rise, Antahkarana vritti revealing the emotions rise, called Jnana vritti, Simultaneously rises.
- Sakshi in association with Sukshma Sharira vritti, Mounting open, Helped by Sukshma Sharira Vritti, illumines emotions.
- This is called Sakshi Basyam.



- Remember all 4 Vrittis

Last Discussion : Question :

- Brahma Jnanam comes under which Pratyaksham Category?
- Indriya Pratyaksham?
- Shaabda Pratyaksham?
- Sakshi Pratyaksham?



Is it Pratyaksham?

Answer :

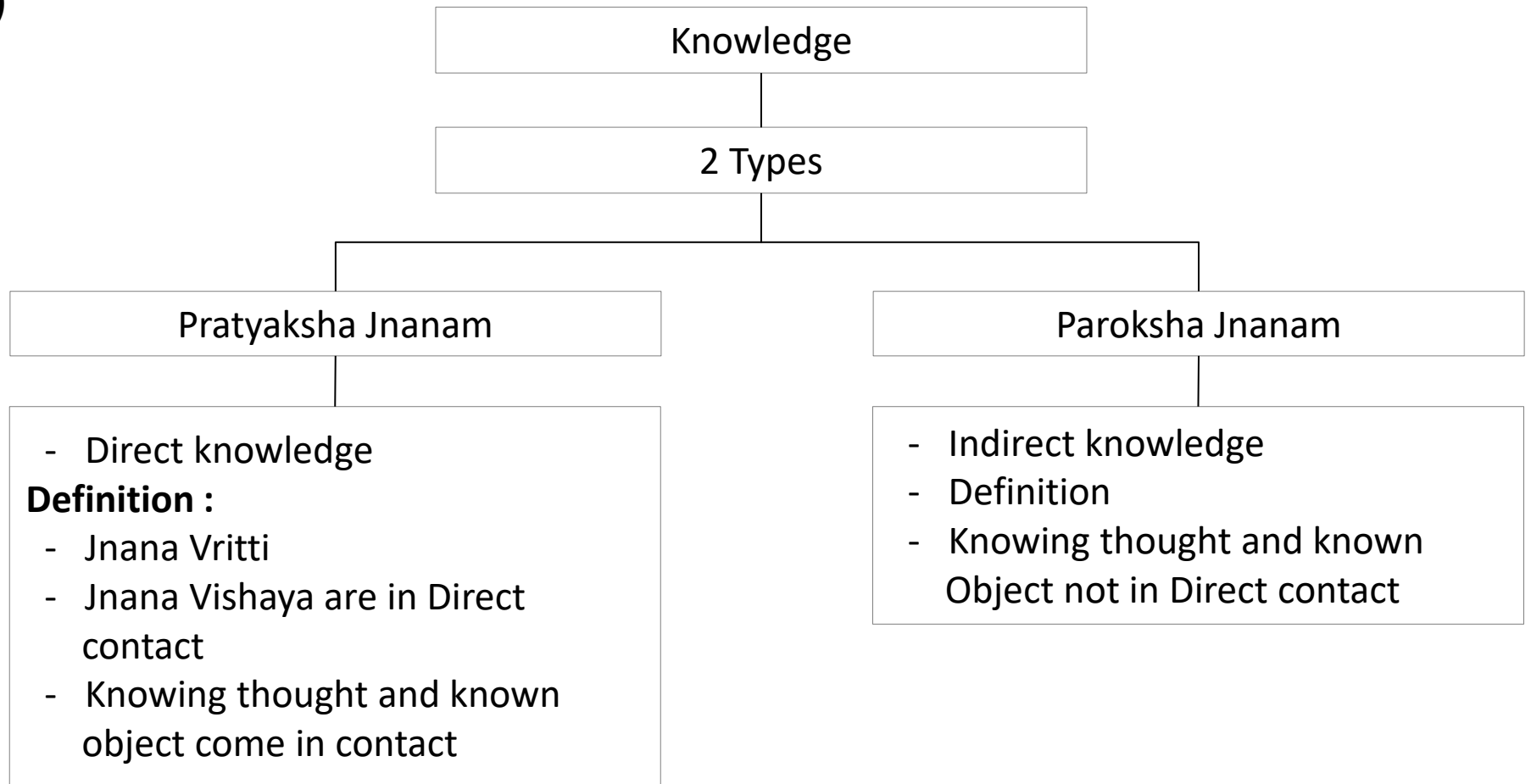
- Arrive at one and Say, not others.

Revision 174 :

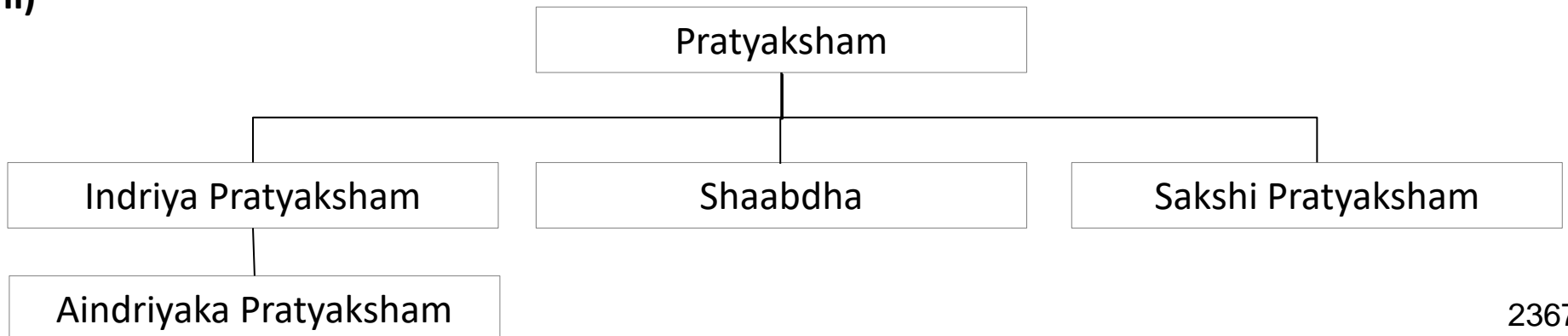
सुखाद्युत्पत्तिसमये साधनान्तरापेक्षां विनैव सुखाकारा दुःखाकारा चान्तःकरणवृत्तिर्जायते । तस्यां वृत्तावारूढः साक्षी सुखदुःखादीन् प्रकाशयति । अतः सुखदुःखादिकं साक्षिभास्यम् इत्युच्यते ।

- ND given fine points regarding knowledge arising in the Mind.

i)



ii)



- All three called Pratyaksham, knowing thought and known object will be uniformly in contact.
- All 3 Named Pratyaksham
- External world is Indriya Pratyaksham

iii) On what basis we differentiate the 3 :

- In Indriya Pratyaksham, knowing that is generated by the sense organ.
- In Shaabda Pratyaksham, knowing thought is generated by Shabda Pramanam
- Aham Dashamaha Jnanam.

iv) Sakshi Pratyaksham :

- Not generated by Sakshi
- Sakshi Pratyaksham is neither generated by sense organs or Shabda
- If Indriya, Shabda ruled out, left out is Sakshi Prathyaksham

Example :

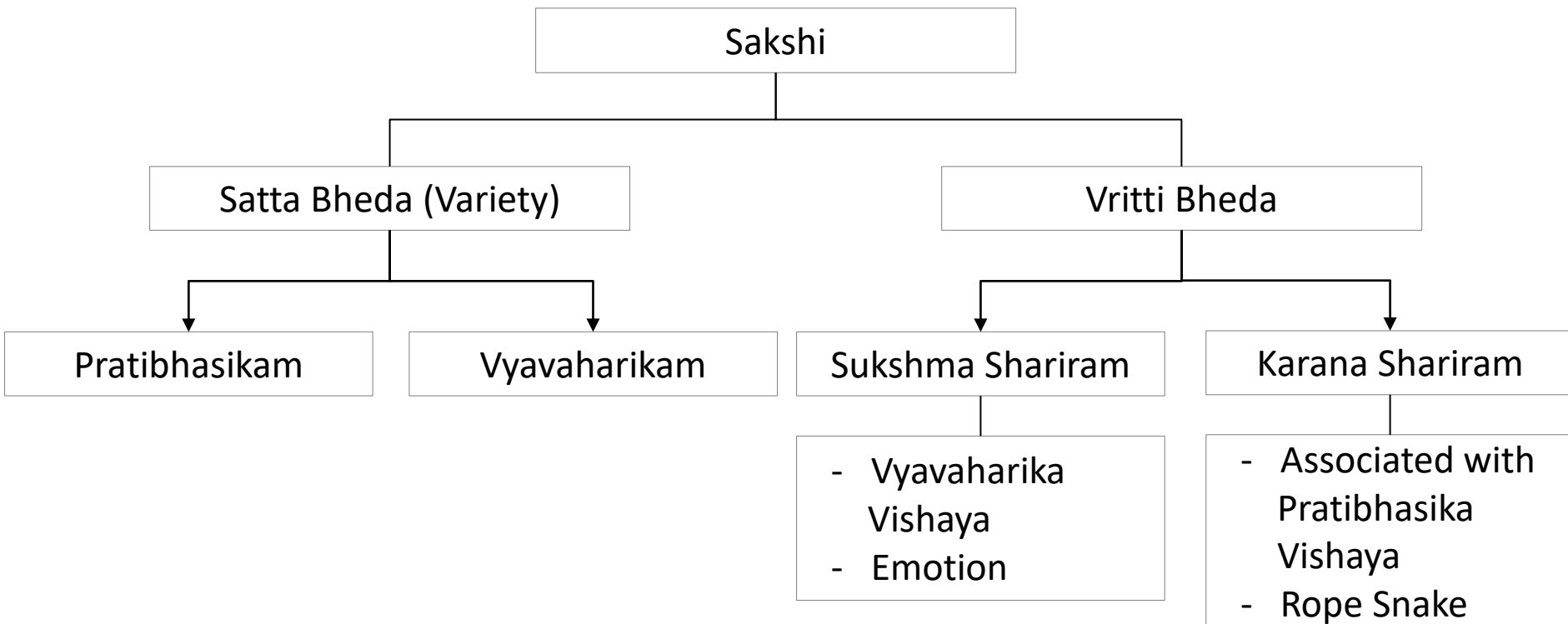
- Our own emotions
- No Indriyam or Shabda involved

v) Brahma Jnanam :

- To find out Pratyaksham
- Do homework
- Don't go by likes and dislikes

Does it come under Indriya Pratyaksham?

- Live in India? North or South...



- Discussion Relevant
- Degree of Reality (Satta Bheda Vichara)
- Sukshma Sharira / karana Sharira Vritti (Vritti Bheda Vichara)
- Relevent
- Only if Sakshi Pratyaksham is Ruled in
- Sakshi Pratyaksham is Ruled in when Indriya and Shaabda Pratyaksham is Ruled out.
- Brahma Jnanam comes under which Category?

vi) Is Aham Brahmasmi is knowing thought?

- is it Indriya Prakasham?
- Sense Organs can't generate Brahman Jnanam
- Indriya Pratyaksham ruled out

vii) Aham Brahma Asmi vritti - is it Shaabda Pratyaksham?

- Aham Brahmasmi vritti is generated by Mahavakyam for a qualified student.
- Shabda Janitam
- Sarvam Brahma Aupanishadam
- Upanishad Vakya Janya Jnanam = Brahma Jnanam

• Therefore Brahma Jnanam comes under Shaabda Pratyaksham
--

- You need not discuss Sakshi Pratyaksham
- What you have not understood, you say, you have understood
- It means, what you have understood also not understood because you don't know the difference between understood and not understood.
- Once understood categorized as understood, then automatically not understood
Categorised as un-understood
- You don't know the difference
- Never talk about Satta in context of Brahma Jnanam - Is it Vyavaharikam, Pratibhasikam or Paramarthika Vichara
- Satta Vichara does not come - because Sakshi Pratyaksha does not come.

- Never ask : is Brahma Pratibhasikam or Vyavaharikam?
- Discuss elsewhere
- Here Satta Vichara or vritti Vichara not relevant
- Karana Shariram or Sukshma Sharira Vritti, Relevant in case of Sakshi Pratyaksham only (A or B)
- Separately ask Brahma Jnanam is what type of Vritti?
- Shaabda Pratyaksha is ruled in Aham Brahma Asmi, jnani is Shaabda Pratyaksha Jnanam.

Generally Pratyaksham associated with objectification :

- I have Prathyaksha Jnanam of pot means what is directly objectified by me
- Condition for Pratyaksha :
- Jnana Vritti
- Jnana Vishaya
- Say proudly, technically correct
- Since Pratyaksham can create idea of objectification, we use another word.

<ul style="list-style-type: none"> • Shabda Aparoksha - Jnanam = Brahma Jnanam
--

- Paroksha or Pratyaksham not used.

Paroksha	Pratyaksha
- Somewhere	- See Brahman - Consider as Object

- Brahma Jnanam not knowing thought, Object or indirect Object.

(२२५) ब्रह्मज्ञानस्य प्रत्यक्षत्वोपपत्तिः तत्त्वदृष्टेर्भेदभ्रमनिवृत्तिश्च — बाह्यघटादिभिः सहान्तःकरणवृत्तेः सम्बन्धो नेत्रादीन्द्रियद्वारा जायतइति घटादयो न साक्षिभास्याः। अन्तःकरणवृत्तिर्यदा ब्रह्माकारा भवति तदा सा वृत्तिर्न बहिर्गच्छति, किन्तु शरीरस्यान्तरेव वर्तते। तथा वृत्त्या सह ब्रह्मणः सम्बन्धोऽस्ति । तस्माद्ब्रह्मज्ञानमपि सुखदुःखादिज्ञानमिव प्रत्यक्षरूपं भवति । परन्तु सुखाकारदुःखाकारवृत्तिषु बाह्यसाधनापेक्षा नास्ति। तस्मात्सुखदुःखादयः साक्षिभास्याः। ब्रह्माकारान्तःकरणवृत्तौ तु गुरुमुखाच्छ्रुतवेदान्तवाक्यस्य श्रोत्रेन्द्रियसम्बन्धरूपबाह्यसाधनमपेक्ष्यते । तस्माद्ब्रह्म न साक्षिभास्यम् । इत्थं यत्र विषयेण सह वृत्तिः सम्बद्धा भवति तत्र प्रत्यक्षज्ञानं भवति । ‘अहं ब्रह्मास्मि’ इति वृत्तेः विषयेण ब्रह्मणा सह सम्बद्धत्वात् ब्रह्मज्ञानं प्रत्यक्षं भवितुमर्हति ।

- ND compares Ghata Jnanam, Sukha Dukha Jnanam and Brahma Jnanam

Which Jnanam / Pratyaksham?

- Brahma Jnanam comes under Prathyaksha
- Jnanam because of Vritti, Vishaya Sambandha.
- Tattva Drushti's confusion removed
- He said : Pratyaksha Jnanam not possible.

ND : it is possible :

i) Antahkarana Vritti Brahmakara Vritti Bhavati :

- When Jnani has Brahmakara vritti - Aham Brahmasmi - Akhandakam vritti for qualified student.

ii) Vritti Does not deal with external object, hence Vritti does not go outside :

- Aham Brahmakara Vritti Remains within mind of the person.

iii) Jnana Vritti :

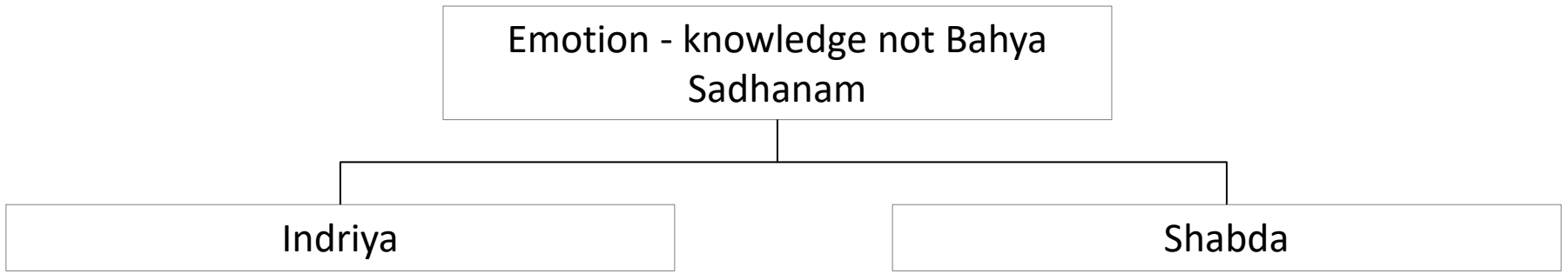
- Brahman Vishaya - Everywhere, inside as Sakshi has Sambandha
- It comes under Pratyaksham not Paroksham
- Brahma Jnanam Pratyaksham like Ghata, emotion Jnanam.
- What Pratyaksham?

iv) When Ghata Jnanam 3 Takes place - it comes under what Prathyaksha?

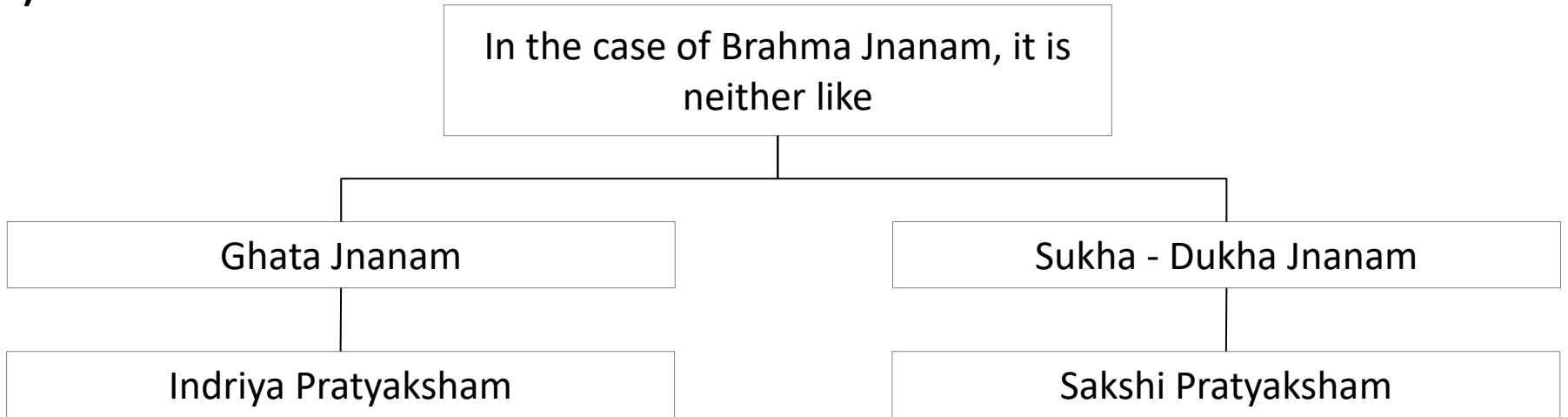
- Aindriya Pratyaksham Bavati
- Not other 2 - Na Sakshi Prathyaksha, Na Shabda Pratyaksha
- Understand Ghata Jnanam like this.

v) Parantu Sukha Dukhadi :

- When emotion takes place it is Pratyaksha Jnanam
- Neither using Indriyam or using Shabda.



vi) Therefore Indriya Shabda Pratyaksham ruled out, it will come under Sakshi Pratyaksham
vii)



- Only when there is Mahavakya Sravanam by Srotreindriya Sambandha Dvara.
- Shabda Pramanam enters hears through Srotra Indriyum and Shabda Generates Aham Brahma Asmi Vritti.
- Without Mahavakya Sravanam this Vritti can never be generated.

Viii) Their involvement of Shabda Pramanam :

- Therefore Brahma Jnanam is Shaabda Pratyaksham.

- Because it is Shaabda Pratyaksham, it is neither Indriya Pratyaksham, nor Sakshi Basyam, Pratyaksham.
- What it is and what it is not.

ix) Reinforces :

- In Brahma Jnanam Vritti - Vishaya Sambandha is there
- Brahma Jnanam is Shaabdam (Shabda Janyatvat) and Brahma Jnanam is Pratyaksham (vritti Vishaya Sambatatvat) thorough Analysis.
- For Aham Brahmasmi knowing thought, Sambandha is there.
- Everything has Sambandha with Brahman all the time

Gita - Chapter 9 :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ
jagadavyaktamūrtinā |
matsthāni sarvabhūtāni
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि

पश्य मे योगमैश्वरम् ।

भूतभृन्न च भूतस्थः

ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni

paśya mē yōgamaīśvaram |

bhūtabhṛnna ca bhūtasthō

mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- Everything is in Brahman Sambandha Asti...

- **Brahman is never away, always there**
- **Therefore Aham Brahmasmi eternally true**
- **Brahma Jnanam Shaabda Jnanam**

- In the mind things are happening = Understanding
- Understanding is wrong, hence not understanding also error

यत्र धूमदर्शनेन वह्निज्ञानं जायते तत्र धूमज्ञानं प्रत्यक्षम्, वह्निज्ञानं तु न प्रत्यक्षम् । चक्षुर्द्वारा निर्गतान्तःकरणवृत्तेर्धूमेन सह सम्बन्धोऽस्ति; अतो धूमज्ञानं प्रत्यक्षम् इत्युच्यते । लिङ्गज्ञानरूपानुमानप्रमाणजन्यान्तःकरणवृत्तिः शरीरस्यान्तरेव वह्न्याकारं भजते । न हि वृत्तेर्वह्निना सह सम्बन्धोऽस्ति; तस्माद्वह्निज्ञानं न प्रत्यक्षम् ।

- ND Differentiates Pratyaksha Jnanam and Paroksha Jnanam by applying Vritti - Vishaya Sambandha is there or not

Example :

- Inferential knowledge

See	Infer
Smoke	Fire

- In smoke knowledge, Vritti and smoke Sambandha is there
- Smoke knowledge is Pratyaksham
- Based on that, I infer invisible fire, get fire knowledge
- At that time, vritti and fire has no contact
- In inferential, knowledge of clue is Pratyaksham
- Knowledge of inference Paroksham
- Inferential knowledge is a mixture of Pratyaksham and Paroksham.

Knowledge of Smoke	Knowledge of fire
Pratyaksham	Paroksham

- Dhuma Vritti goes out through the eye and comes in contact with Dhuma, the smoke.
- Contact through mediation of sense organ is there, Dhuma Jnanam is Pratyaksham.

Through inference when you say :

- There is fire on the other side of the mountain, invisible side of Mountain
- Through Linga Jnanam, smoke indication
- Anumana Pramana Janya - Through method of inference, that there is fire
- Fire Vritti does not go out through the sense organ
- Fire not within range of sense organs

• **Fire Vritti remains within the mind**

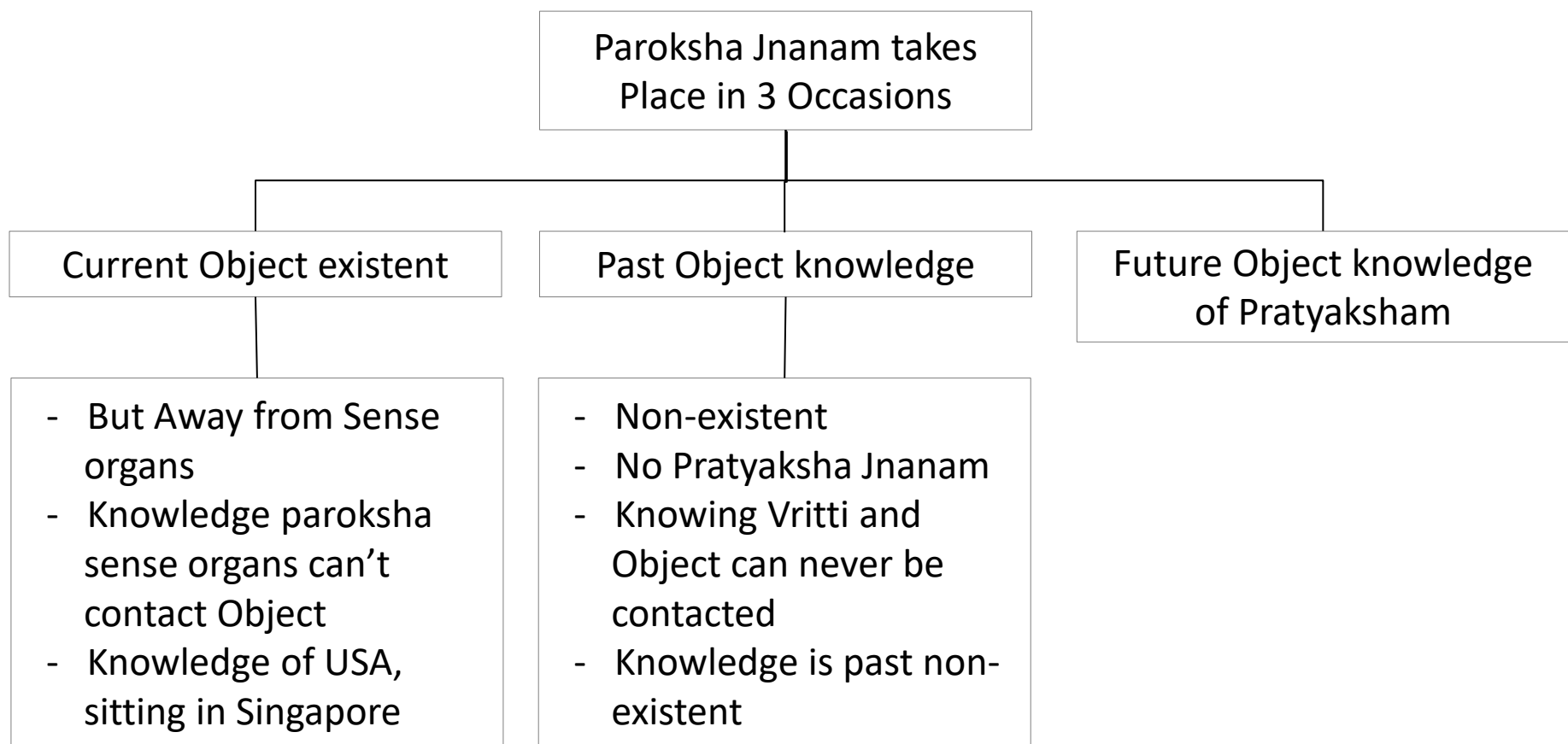
- Dhuma vritti goes out
- it has Agni akhara vritti
- Agni Jnanam requires Agni Akara Vritti
- Agni Akara Vritti does not contact Agni
- it does not have contact with Agni
- Therefore, Agni Jnanam not Pratyaksham but Paroksham
- Whereas, in the case of a Aham Brahmasmi, it comes under Pratyaksham.
- Since it is generated by Shabda, it is Shaabdam.

इत्थं यत्र वृत्त्या सह विषयस्य सम्बन्धो भवति तत्र प्रत्यक्षज्ञानं भवति । यत्र वृत्त्या सह विषयस्य सम्बन्धो न भवति तत्र परोक्षज्ञानं भवति । यत्र विषयो देशान्तरस्थो नष्टो भावी वा, तत्रानुमानेन शब्देन वा विषयाकारा वृत्तिः शरीरस्यान्तरेव भवति; तदोत्पद्यमानं ज्ञानं परोक्षम् इत्युच्यते ।

इन्द्रियजन्यज्ञानमेव प्रत्यक्षमिति न नियमः । सुखदुःखादिज्ञानमिन्द्रियजन्यमपि प्रत्यक्षमेव भवति। दशमपुरुषज्ञानं शब्दजन्यमपि प्रत्यक्षमेव भवति। अनेन न्यायेन श्रीसद्गुरुमुखाच्छ्रुतमहावाक्यरूपवेदशब्दजन्यब्रह्मज्ञानमपि प्रत्यक्षमेव भवति।

In this Manner :

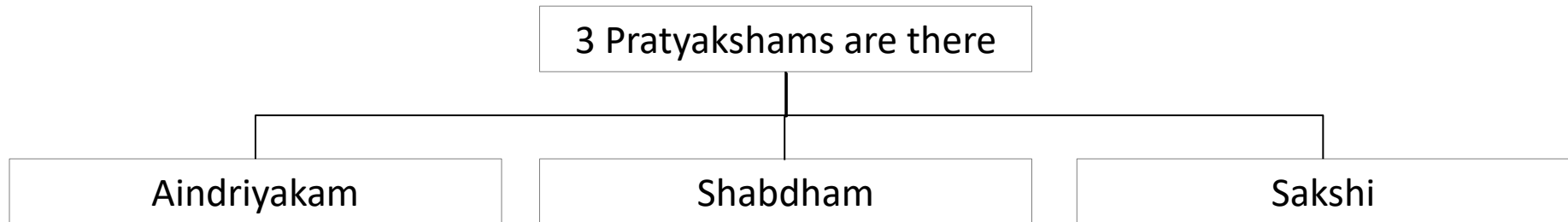
- i) When ever knowing thought and knowing object have direct contact it is Pratyaksha Jnanam.
- ii) When such contact is absent, it is Paroksha Jnanam.



- Current object knowledge will not be Pratyaksham if away.
- If object is elsewhere or is lost, past, or in future (Bavi), it is called knowledge by Shabda or Anumanam not Pratyaksha.
- Vishayakara Vritti will come by Shabda or Anumanam, Paroksha Jnanam will come
- In 3 Cases, knowledge will be through inference for Shabda
- That knowledge will be Paroksham not Pratyaksham
- Directly attacks Tattva Drushti's objection.

You made a wrong conclusion :

- **Aindriya Jnanam alone is Pratyaksham**
- This is incomplete knowledge
- If you conclude that way, Brahma Jnanam can never be Pratyaksham.



- Pratyaksha Jnanam need not always be Pratyaksham because Sukham, Dukham are Indriya Ajanyam, still comes under Sakshi Pratyaksham.
- Aham Dasamaha, not Indriya Janya Jnanam
- Still comes under Shaabda Pratyaksham
- We have examples for 3 Pratyaksham
- Never confine to one type of Pratyaksham only then you will have confusion

By understanding this, can answer the question :

- Direct knowledge of Brahman is possible or not?
- We started - Chapter 4 with this question
- If direct knowledge is not possible, Liberation is not possible Next Vichara Sagara class is not possible.

Our Answer :

- Direct answer is possible
- It comes under Shabda Pratyaksham or Shaabda Aparoksha

श्रीसद्गुरोरेवंविधमुपदेशं श्रुत्वा बुद्धिमानुत्तमाधिकारी तत्त्वदृष्टिः स्वात्मानं ब्रह्मरूपेण विदित्वा भेदभ्रमं विजहौ । 'अहं ब्रह्मास्मि' इति वृत्तौ निरावरणं ब्रह्म भाति । तत्त्वदृष्टिरेवमुवाच । निरावरणनिर्भासमहं ब्रह्मेति बुद्धवान् । श्रीसद्गुरोः प्रसादेन ह्यखण्डाकारवृत्तिः ॥ इति श्रीवासुदेवब्रह्मेन्द्रसरस्वतीविरचिते संस्कृतविचारसागरे उत्तमाधिकारिण उपदेशनिरूपणं नाम ॥ चतुर्थस्तरङ्गः ॥

- Hearing this knowledge from the mouth of a Sadguru
- When we hear the Mahavakyam which is Veidika Shabda Apaurusheya Shabda Pramanam, in the mind of a qualified student, Aham Brahma Asmi vritti Jnanam comes.
- It is Prathyaksha Jnanam or Aparoksha Jnanam only
- There is eternal independent Sakshi - Observer, Mahavakya reveals that, hence Vritti - Vishaya Sambandha is there, hence Pratyaksha Jnanam.
- Having heard this wonderful teaching of Sri Sadguru, Tattva Drishti Buddhiman and Adhikari, Sadhana Chatushtaya Sampanna.

- **Understanding himself to be Brahman, Dropped notion of division between Jivatma and Paramatma.**

- From Dasoham came to Soham to erase “Da” so much effort

- **In Akhanda Akara Vritti, Aham Brahma Asmi, Brahma Bavi, Pratibodha Veditam Matam.**
- **For him, Brahman is not evident in particular experience**
- **For him Brahman is evident in every experience**

- Pratibandha is in form of a Sakshi Chaitanyam
- Niravarnam = Unconcealed Brahman or Non-revealed Brahman

- **Aham Brahma Asmi Vritti removes the Avaranam, vritti Vyaptya**

- Therefore Brahman called Niravaranam Brahma
- Brahman shines for him all the time
- Therefore he addressed Guru

Keno Upanishad :

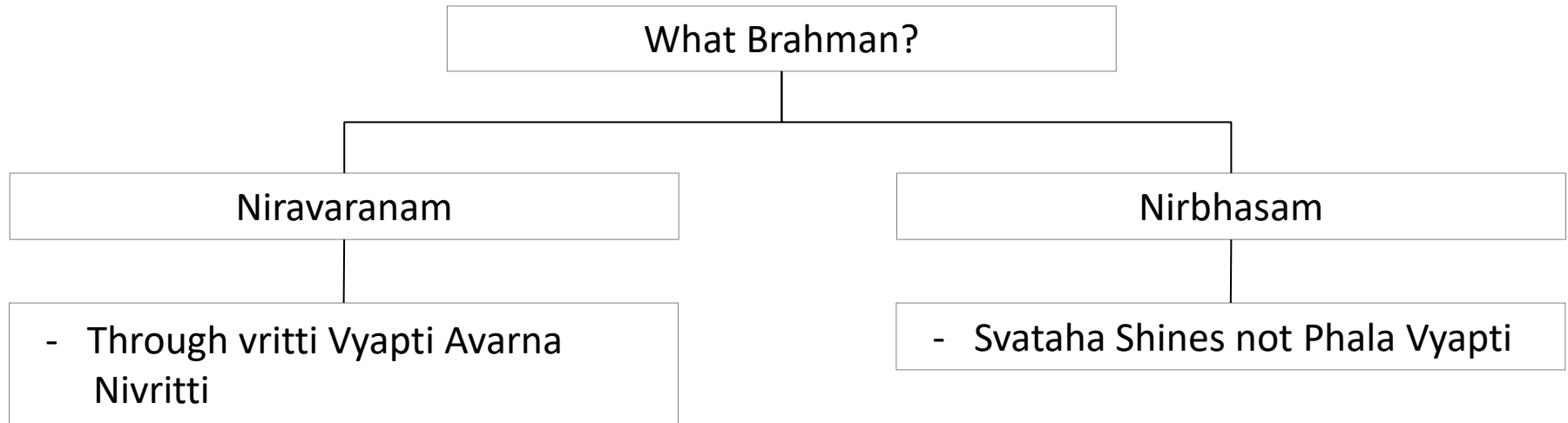
नाहं मन्ये सुवेदेति नो न वेदेति वेद च
यो नस्तद्वेद तद्वेद नो न वेदेति वेद च २

*Naham manye suvedeti no na vedeti veda ca
yo nastad veda tad veda no na vedeti veda ca*

I do not think that ‘I know it well.’ But not that I do not know; I know too. Who amongst us comprehends it both as the Not known and as the Known... He comprehends It.

[Chapter 2 - Verse 2]

- Expresses Gratitude
- Eh Guru - I have understood - Aham Buddhavan, I have known - Aham Brahmeti



- Phala Vyapti - Not required, when Vritti Vyapti takes place, Brahman is already evident as Sakshi, Nir-bhasam, unconcealed Brahman.
- He recognized by grace of the Sadguru
- No Vadai - Shundal - Guru Prasada

Guru Prasada :

- Consistent, Systematic, teaching
- Grace of Guru - Comes only in form of teaching

- **Aham Brahma Asmi vritti called Akhanda Akara - why?**
- **No Khandam - Division between Jivatma and Paramatma**

- Thought called Akhandakara Vritti, no Mysticism involved in it.

- Akhandakara Vritti is a Technical name for Understanding - I am Brahman.

- **Have you understood?**
- **That Vritti is called Akhandakara Vritti**

- If you understand there must be relevant thought in the mind
- No mysticism involved.
- Understanding given technical name - Akhandakara Vritti
- Chapter 4 of Vichara Sagara is over.

Revision - Chapter 4

1) Chapter 1 and 2 :

- i) 39 Topics + 68 Topics = 107
- Shastra can be Started only if Anubandha Chatushtaya - 4 Conditions are fulfilled.
- Candidate
- Benefit
- Subject
- Connection
- Validity and Relevance of Text established

2) Chapter 3 - 12 Topics :

- Guru : Srotريا Brahma Nishta
- Shishya : Sadhana Chatushtaya Sampati - 4 Do's

3) Guru :

- Absorbs Advaitam from Pure Ocean
- Dvaitam, Vis Advaitam Salt left behind
- Pours Advaitam Rain.

4) Chapter 4 :

104 Topics	3 Adhikari
<ul style="list-style-type: none">- Uttama- Madhyama- Mandah	<ul style="list-style-type: none">- Upadesa for tattva Drushti- Adrushti- Tarqa Dushti

Gita :

ध्यानेनात्मनि पश्यन्ति
केचिदात्मानमात्मना ।
अन्ये साङ्ख्येन योगेन
कर्मयोगेन चापरे ॥ १३-२५ ॥

dhyānēnatmani paśyanti
kēcid ātmānam ātmanā |
anyē sāṅkhyēna yōgēna
karmayōgēna cāparē || 13-25 ||

Some, by meditation, behold the Self in the self by the self; others by the Yoga of knowledge (By Sankhy Yoga); and others by Karma-yoga. [Chapter 13 - Verse 25]

1st Section :

- Story

2nd Section :

Question 1 :

- No Other Place where there is Ananda
- Desire for Moksha is Delusion.

Question 2 :

- How to remove experienced Dukham?
- Dukham = Mithya

5 Khyatis : Anirvachania Khyati :

- Samanya - Rope Snake because of Partial knowledge
- Rope - Mithya - Sorrow Mithya

Question 3 :

- Samsara Mithya, giving problem

Question 4 :

- Want to eliminate Mithya Samsara

Gita and Upanishads	Vichara Sagara
<ul style="list-style-type: none">- Describe my higher Nature- 15 to 20 years	<ul style="list-style-type: none">- Assumes - I am Brahman<ul style="list-style-type: none">- Apply knowledge- Technical- Lot of Sanskrit- Get Glimpse of Brahman

Mundak Upanishad :

- Saunaka Angiras - 3 Methodologies
- Chapter 1 - 1 - 3 - Teaching one thing

Katho Upanishad :

- Dharma / Adharma / Beyond time / After death
- Difficult Text - 538 Topics
- Long text - Question and Answer → for every topic

Keno Upanishad :

- One force - Mind / Speech / Organ.